Cultural Values in the Message of Prophet Muhammad (PBUH)

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In The Name of Allah, The Beneficient, The Ever Merciful

Allah says in the Holy Qur`an: “Allah did confer a great favor on the believers when He sent among them a prophet from among themselves, reciting unto them the signs of Allah, sanctifying them, and instructing them in scripture and wisdom, while before that, they had been in manifest error.”(Al Imran 3:164).

Allah also says: “Those who follow the Prophet, the unlettered prophet, whom they find mentioned in their own (scriptures) - in the law (Torah) and the Gospel - he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, it is they who will prosper." (Al-A`raf 8:157).

In his book ‘The Story of Civilization’, Will Durant declares: “If we judge greatness by influence, he (Muhammad (PBUH)) was one of the greatest of the greats in history. He undertook to raise the spiritual and moral level of people harassed into barbarism by heat and foodless wastes, and he succeeded in this more completely than any other reformer in history. Upon Judaism, Christianity, and his native creed, he built a religion simple and clear and strong, and a morality of ruthless courage

and racial pride, which, in a generation, marched to a hundred victories, in a century to empire, and remains to this day a virile force through half the world" Preface.

All praise is for Allah, and may peace and blessings be upon the Prophet of Allah and upon his family, his companions, and those who are guided by the light of his guidance.

The biography of the Prophet (PBUH) is the eminently practical implementation of the Divine directives sent down to him by Allah. These directives include the moral values and the guiding principles that can not only bring happiness to humanity, but also help people maintain the pure, original disposition upon which Allah originated mankind. This is not surprising, since the Prophet (PBUH) himself was nothing but a mercy sent by Allah for all creatures. Allah says: "We sent thee not, but as a mercy for all creatures." (Al-Anbiya` 21:107).

We urgently need to implement the guidance of the Prophet (PBUH) - our role model - and the moral values he taught on both the individual and societal levels. Allah says: "You have indeed in the Prophet of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah".

The reality of the Prophet's character is reflected in our sincere practical implementation of the values he embodied.

In this context, Engineer Abdulmohsen Aldrees`s Council for the Biography of the Prophet and its Contemporary Study

concentrated on highlighting such values here in this book, to be included among his earlier releases in the field of Biography of the Prophet.

For his part, KSU professor Muhammad Ibn Abdullah Alsoheem, the author of this book, has done well in selecting the book`s material and effectively making use of it to support the main theme of the book, the cultural guiding values in the Prophet’s biography.

The Council is looking forward to sharing opinions and suggestions, and cooperating with all interested researchers, to take part altogether in serving the Prophet`s biography through the intensive contemporary studies that reflect the moral values, cultural principles, interpersonal relations, and educational practices that the Prophet`s biography includes.

Peace and blessings be upon our Prophet (Muhammad) and upon his family and companions.

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Introduction:

All praise is due to Allah who filled with love and glorification the hearts of His beloved servants (Awliya), and removed from the hearts of others His recognition and appreciation.

I testify that there is no God worthy of worship except One, Allah, with whom I associate no partners. With love and reverence we worship Him, and in fear and longing we invoke His name. I testify that Muhammad is his servant, Prophet, His own beloved, best chosen and most trusted for His revelation, was sent down by Allah to save the human soul from self-indulgence and degradation, connecting it to the one who created the heavens and the earth. He was, by all means, a role model, and his message was a mercy and guidance for all mankind, giving them glad tidings and saving them from oppression. Peace and blessings be upon him.

A researcher who reflects on the history of civilizations will note that generally they originated by the banks of rivers and sea coasts. None of them originated except in the vicinity of sources of water, except for the Islamic Civilization, for it originated in Makkah which is not near any rivers, oceans or sources of vegetation. Indeed Makkah is not located by a source of water; rather it is a place of Divine revelation. This revelation is of the same importance as the soul is to the living beings.

Allah says: "And thus have We, by Our command, sent inspiration to you: you didn't know (before) what was revelation, and what was faith: but We have made it (Qur`an) a light, wherewith We guide such of Our servants as We will; and verily you shall guide (men) to the straightway; the way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards Allah" (Alshura42: 52,53).

That is why the message of our Prophet (PBUH) was comprehensive. It provided all mankind with a guiding religion to establish an integrated civilization of beliefs, rulings, values, principles, role models, architecture, and theoretical and practical sciences (literary and humanitarian). This Divine message was, by all means, a basis and starting point for the human civilization. Of particular note is the way the Islamic Civilization approached the earlier civilizations. It didn't totally reject the civilizations that preceded it; rather it accepted that which was good in them, and made invaluable additions to the excellence of previous civilizations. Furthermore, it rejected their negatives, which other religions and philosophies had been previously unable to deal with. Within a short period of time, the Islamic civilization accomplished great achievements which even its opponents testified to their greatness. George Bush, the grandfather (1797-1859), professor of Hebrew language and oriental literature at New York University said: "He (i.e., Muhammad PBUH) laid down the basic foundation for an

empire[1] which dominated and gained control, in only 80 years, of larger kingdoms and countries than what had been achieved by Rome in 800 years. Away from his political success, more amazing is the fast growth and transcendency of his religion and its continuing consolidation until now. In fact, there is no explanation for what has been achieved by Islam and its Prophet, except for saying it was given special care by God. It is in no way possible to justify the Prophet's human great achievements merely by the mere resources that he possessed. Such achievements cannot possibly be explained by human abilities, but we have to admit that they were achieved under the care and protection of Allah. There is no other explanation for these astounding achievements"[2].

When you review the foundations upon which a sound civilization is based, you find that it must have two basic foundations: basic and auxiliary. The greatest and most apparent foundations upon which a civilization can be founded are the following:

First: A true religion that spiritually revives people and physically refreshes them - a religion that makes the society upright, protects one`s methodology, guides

1 The author doesn't acknowledge the description of Islam as an empire, for Islam is both a religion and State.

2 Muhammad (PBUH) the Founder of the Religion of Islam and the Empire of Muslims page 353.

to the right track and guides to happiness in both this life and the Hereafter.

Second: The correct knowledge is that which reveals mysteries, leads to the correct destination, and tells a person about his real character. This knowledge provides its seeker with the practical method, which if he follows, he will achieve his desired goal, saving his time and energy by relating the facts of the early centuries whose beginning and end have been told by The Holy Qur`an. It is the knowledge that keeps him busy with studying useful sciences with fruitful, non-controversial and non-contradictory results.

Third: There is complete fairness in judgments that makes the subordinate on par with his superior, the poor on par with the rich, the person of low status is on par with the person of high status. Strict fairness that is to be the basic rule for passing judgments on all people, whether they are friends or enemies, putting aside all external variables.

Fourth: There are clear, defined and sound objectives that gladden the heart and elevate the soul. These objectives are achieved by revealing the secrets of the mysterious future such that a person is guided by the light of their Lord. Once guided, these people fully recognize the reality of their beginning and

end, having no doubts about their Day of Reckoning in the Hereafter and devoting themselves to their futures based upon collective work.

Fifth: There is a sincere love that makes the society a melting pot of all its segments. This love fills hearts with trust and promotes altruism in such a way that makes all members of the society like a single body, whereby if a single part of it is subject to any problems then all the organs of the body gather with vigilance and fever; this is a society whose members believe that their brothers and neighbors in need are most worthy of every penny they have.

Islam has come with all such fundamentals, affirming and promoting them while simultaneously warning against whoever contradicts or does away with them. This will be clarified later Inshallah.

By reviewing both the fundamentals of the management of civilization and the texts of the Holy Qur`an and the prophetic traditions, any objective reader can see how strongly these fundamentals are affirmed in both the Holy Qur`an and the prophetic traditions. The ten rules or principles of management, for instance, were earlier mentioned and recommended by Islam. On the other hand, the first impression the researcher gets when looking at any topic of this religion is that this topic is the main purpose of Islam. He forms this impression out of the

significant number of texts that support the topic in question. That is why it was beyond my ability to collect in this book all texts supporting this topic. Instead, I only sufficed with what indicates and highlights its great status in Islam. At the same time, I couldn’t mention all the aspects of civilization that Islam included, but I did my best to indicate the fundamentals of this civilization, highlighting the most prominent of these fundamentals and proving texts from the Holy Qur`an and prophetic tradition.

I have divided this research into three main chapters as follows:

Chapter One: Scientific Values including three sections:

Section One : Knowledge

Section Two : Religion

Section Three : Perfection

Chapter Two: Social Values including seven sections:

Section One : Moderation

Section Two : The Status of Women in Islam

Section Three : Love

Section Four : Mercy

Section Five : Peace

Section Six : Morality

I ask Allah to accept this work as done solely for His sake and in accordance with the teachings of his Prophet Muhammad (PBUH). May Allah make it useful knowledge and a sincere deed, make it aright path to His religion and defending His Prophet and His book.

Allah Alone beseech to correct my work and intention. I disclaim my strength and power, and from Him I seek guidance for strong determination. O Allah, I ask you for protecting my writing and forgiveness for my sins and mistakes, since you are the Most Benevolent Generous.

Finally at the end of this introduction, I`d like to thank Allah, the most worthy of thanks, for bestowing on me the ability to finish this humble work. I thank Him also for His continuous blessings, asking Him to complete it by forgiving my sins and giving me a good end to my life. I extend my thanks to those

who helped me in this work.

Praise to Allah, by His grace good deeds are completed. Peace and blessing upon him who was sent down as a mercy for all creatures.

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Chapter One
Scientific Values

This chapter discusses three sections that are related regarding proof. The first three sections - knowledge, religion and perfectness - cannot be fully supported without providing clear proof and a compelling argument. This is because knowledge is the foundation to understanding religion, and since knowledge precedes actions, I begin my discussion with it before discussing religion and then perfection.

Section One: Knowledge

This great religion is the religion of knowledge. If asked about the most prominent aspect of this religion, any objective person would likely point to the lofty status of knowledge in Islam. There isn't a single issue addressed by the religion except that knowledge contributes in dealing with it in greater detail, as a foundation or inference. The following issues will illustrate the great status knowledge has in this religion.

First Issue: Explaining the Attention paid to Knowledge in Islam

It is beyond the researcher`s capability to get fully acquainted with all the aspects showing great attention to knowledge in Islam. Sometimes, there is encouragement to gain

knowledge, sometimes the superiority of gaining knowledge is mentioned, sometimes by the mention that the status of those who have knowledge is higher than the status of those who fight in the path of Allah, at times by mentioning that the status of a knowledgeable person is higher with Allah than the status of a worshipper, and so on. Some of these will be discussed below:

First Aspect: Encouragement to Seeking Knowledge

Among the proofs for this is the very first verse revealed by Allah to His Prophet (Muhammad PBUH) in the Holy Qur`an. Allah says: "Read: in the name of your Lord who created; He created man out of a (mere) clot of congealed blood. Read and your Lord is Most Bountiful. He who taught (the use of) the pen, taught man that which he knew not." (Al`Alaq 96:1-5) Ibn Aashoor says that among the purposes of this surah: "The purpose is to teach Muhammad (PBUH) the Qur`an and how to recite it perfectly, for he was illiterate beforehand, however Allah gives him indication that He (Allah) is able to teach whatever He wills to whomever He chooses, as Allah taught others how to write, He can teach whoever He likes from scratch. It is also an indication that his people will be guided towards reading, writing and knowledge. It also directs him towards contemplating Allah`s creation, particularly Allah's creation of mankind and how amazingly he was developed from a mere clot of congealed blood. This is definitely a point of

reflection”[1].

Another clear proof is the command of Allah to His Prophet (PBUH) to start first with seeking knowledge before doing any action. Allah says: “Know, therefore, that there is no god worthy of worship except Allah, and ask forgiveness for your mistakes and for the mistakes of believing men and women. For Allah knows how you move about and how you dwell in your homes.” (Muhammad 47:19) Commenting on this verse, Ibn Jarir says: "I.e. you (Muhammad PBUH) have to know first that there is no God worthy of worship or divinity but Allah, the Creator of all creatures and the Lord of the universe, and that all have to submit to as their Lord. And you have to ask Him for forgiveness for your previous and future sins, and for the sins of those men and women who believe in you”[2].

The Prophet (PBUH) showed us that seeking knowledge is a way to paradise. He (PBUH) said: “Whoever treads a path in search of knowledge, Allah will make easy for him the path to Paradise.”[3] The same hadith was reported by Tirmidhi in a longer version as follows: "Whoever follows a path seeking knowledge, Allah will make easy for him the path to Paradise. The angels lower their wings, being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even

1 Tafseer of Tahrir and Tanweer 434/15.

2 Gam`a Albian 53/26.

3 Sahih Muslim 2074/4, 2699.

the fish in the sea, ask for forgiveness for the seeker of knowledge. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the prophets, for the prophets did not leave behind dinars or dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune"[1].

The Prophet (PBUH) also said: "When Allah wishes good for someone, He bestows upon him the understanding of religion."[2] Explaining the meaning of this hadith, Ibn Hajar states: "This clearly shows the superiority of scholars over other people and the virtue of seeking religious knowledge over other areas of knowledge"[3].

The following Hadith narrated by Abu Musa is another example given by the Prophet (PBUH) for the virtue of seeking knowledge and of the scholars who acquire it, act upon it, and impart it to others. Abu Musa reported Allah's Prophet (PBUH) as saying: "The similitude of the guidance and knowledge with which Allah, the Exalted and Glorious, has sent me is like that of heavy rain falling upon the earth. There is a good piece of land which receives the rainfall and as a result, herbage and

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1 Sunnan Abu Dawood 354/3, Sunnan Tirmihdi 48/5, Sunnan Ibn Majah 78/1, Sunnan Al-Darimi 110/1,342.
Corrected by Al-Albani in Sahih al-Jami al-Sagheer hadith no.6298.

2 Sahih al Bukhari 39/1,71 Sahih Muslim 718/2,1037.

3 Fath Al-Bari 165/1.

grass grow there abundantly. Then there is a land, hard and barren, which retains water and Allah makes the people derive benefit from it, for they drink it, provide it to others and graze with it. Then there is another land which is barren. Neither is water retained in it, nor is the grass grown in it. And that is the similitude of the one who seeks the understanding of the religion of Allah, and it becomes a source of benefit to him with which Allah sent me. The other is the similitude of one who does not pay attention to (the revealed knowledge) and thus does not accept that guidance of Allah with which I have been sent".

Second Aspect: Excellence of Knowledge and Scholars

The best indication for the status of knowledge and scholars is the association of their witness with that of Allah to His Oneness, which is the greatest and most glorified thing you can ever witness to. Allah says: "There is no god worthy of worship but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm for justice. There is no god worthy of worship but Him, the Exalted in Power, the Wise. The religion with Allah is Islam (submission to His Will). The People of the Book did not dissent except through envy of each other after knowledge had come to them. But if anyone denies the signs of Allah, then Allah is swift in calling to account." (Al-I`mran 3:19-18) In his commentary, Ibn Kathir says: "Allah has witnessed - and His witness is sufficient since He is the Most Truthful and Fair Witness – He witnessed that (there is no god

worthy of worship but Him) meaning that none but Allah alone is deserving of worship by all creatures who are His servants, and He created them, that they are in need of Him, and He is the Sulf Sufficient and not in need of anything or anyone. as He said, "He witnesses to what He has revealed". Then Allah coupled His witnessing with that of witnessing by the angels and the scholars, as He says, "There is no god worthy of worship but Him: this is the witness of Allah, His angels and those endued with knowledge." This association of the witness of Allah with that of those endued with knowledge indicates the special excellence of the scholar"

Among several aspects mentioned by Ibn Al-Qayyim to indicate the excellence of knowledge and those endued with it, is that related to the verse in question. Commenting on this verse, Ibn Al- Qayyim says:"This is an indication of the excellence of knowledge and those endued with it for many reasons as He made them witness the greatest thing that can be witnessed. First: they are the only chosen people of all mankind to such great witness. Second: there is the association of their witness with that of Allah. Third: there is the association of their witness with that of angels. Fourth: it is an implicit indication to their truthfulness and purity, since Allah only calls to witness those who are just and trustworthy witnesses. The Prophet (PBUH) said:'This knowledge will be carried by the trustworthy ones of every generation – they will expel from it the alterations made by those going beyond bounds, the false claims of the

liars, and the false interpretations of the ignorant'.[1] Fifth: the witness is started by Allah, and He is the best to ever witness, then by the best chosen of His creatures, the angels and scholars. So this is sufficient as an honor for them. Sixth: Allah made them witness the greatness of the witness, la ilaha illa Allah, which itself implies that the witnesses are surely of great status and excellence. Seventh: Allah made their witness a proof against those who deny His Oneness. So they are like his proof and evidence indicating His Oneness. Eighth: there is only one verb used for the witness of Allah, the angels, and those endued with knowledge. This shows how strongly associated the witness of scholars is with that of Allah, as if He bore witness to His Oneness on their tongues and they merely acknowledged and confirmed it with firm belief"[2].

In several verses, Allah the Exalted in Power showed us how He raises up the scholars in ranks. Allah says: "Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted knowledge. And Allah is well-acquainted with all you do." (Al-Mujadilah 58:11) Also, Allah showed us how disparate the scholars are from those who are not knowledgeable. Allah says: "Say: Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Az-Zumar

1 Sunan al Kubra lil Bayhaqi 209/10, Corrected by Imam Ahmed, existed in Al Badr Almunir for Ibn Almolqn, and weakened by others.

2 Muftah Dar Alsa`da 63-66.

39:9) Ibn Al-Qayyim said: “Allah negated equality between His people and others, just like He negated equality between people of Paradise and people of Hell and said ‘Are those who know and those who do not know equal?” He also said ‘The people of Paradise and the people of Hell are not equal.’ This This indicates what great honor and virtue they have[1].

Third Aspect: Devising The Scientific Method

This religion developed a reliable scientific method for its followers to employ when considering, inferring, contemplating, reasoning, and pondering and how to deal with the future. It introduced the basics of every field of knowledge to man, providing him with a starting point and reference. The following are some examples.

First: The Scientific Method for Inference

This method is based upon solid ground and unshakable bases. It is not driven by whims or subjected to inherited tradition, and it is impartial to the desires of the rulers. These bases are as follows:

Firstly, the method depends on evidence and rejects what has not been supported by it. That’s why Allah (High exalted is he) offered ample scientific and logical proof to support one`s belief. For instance, Allah says: “Or have they taken (for worship) alihah (Gods) from the earth who raise the dead? Had

1 Muftah Dar Alsa`da 65.

there been therein (in the heavens and the earth) alihah (Gods) besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned. Or have they taken for worship (other) alihah (Gods) besides Him? Say: 'Bring your proof.' This (the Qur'an) is the reminder for those with Me and the reminder for those before me. But most of them know not the truth, so they are averse." (Al-Anbiya 21- 21:42) In these verses, look how Allah brought logical proof and asked the rejecters of truth to bring their proof, saying: "Bring your proof." Allah provides us with additional proof in the next verse when He mentions that it is not befitting for Him to eat, since whoever eats, needs in return to go to the bathroom. Allah says: "The Messiah ['Îsa (Jesus)], son of Maryam (Mary), was no more than a prophet; many were the prophets that passed away before him. His mother [Maryam (Mary)] was a siddiqah [i.e. she believed in the words of Allah and His books]. They both used to eat food (like any other human being, while Allah does not eat). Look how We make the ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth)." (Al-Maidah 5:75)

The Prophet (PBUH) also forbade blindly following others without seeking the truth or asking for proof. Abu-Huthaifa reported that the Prophet (PBUH) said: "Don't be a blind follower of others, saying, 'We will do the same as the people

do; if they did good deeds, so will we, and if they did not, then we will not either.' Rather, get used to saying, 'We will do good deeds if the people did, but we will not do wrong if they did wrong.'"[1].

Secondly, warning against blind imitation and following in the footsteps of parents and ancestors who have gone astray, Allah says: "Nay! They say: 'We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.' And similarly, We sent not a warner before you (O Muhammad) to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'" (Az-Zukhruf 43:22-24) The verse clearly shows that people who don't free themselves from subordination to parents and ancestors leave the truth, even if it is clearly supported by proof and instead follow what they are accustomed to from their ancestors.

Thirdly, urging man to contemplate and consider what has been suggested to him by using logic to discover the truth, in which case to follow it, and falsehood, in which case to avoid it, Allah says: "Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much discrepancy." (Aal Imran 3:82) Allah calls for man

1 Sunan Tirmidhi 364/4,2007: (fair unfamiliar hadith) weakened by Al-Albany .

to contemplate and consider the Qur`an that He revealed to be recited until the Day of Judgment; if one finds even a single contradiction or mistake in it, then it was not sent by Allah. Allah says: "Had it been from other than Allah, they would surely have found therein much discrepancy." However, since it is completely free from errors and contradictions, we know that it was sent by Allah. Consider the kind invitation and eloquent exhortation that the following verse includes. Allah says: "Say (to them O Muhammad) 'I exhort you to one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet).' There is no madness in your companion (Muhammad). He is only a warner to you in face of a severe torment." (Saba 34:46) Explaining this verse Ibn-Jarir said: "It has been said regarding its meaning that stand up in pairs for Allah`s sake, not following your inclinations. Be sincere and ask each other have we ever witnessed Muhammad utter madness? Then, singly, everyone thinks over and contemplates, asking himself if Muhammad really utters madness. In doing so you will conclude that he is a warner to you."[1] Ibn-Kathir comments: "It means that Allah tells Muhammad (PBUH) to ask people to get rid of their stubbornness and fanaticism, and to sincerely in pairs and singly think about this man who came to them with Allah`s message: is he really mad or not? In doing so, they will discover the truth

1 Jam`a Albayan 22/4 104-105.

and it will be so clear that he is certainly the Prophet of Allah."[1].

Fourthly, the method establishes proof for believing in the unseen by making use of concrete and tangible examples. This is very clear when we provide evidence for the Oneness of Allah, the Day of Resurrection and other such matters. Allah says: "He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense." (Ar-Room 30:28) Allah also says: "And among His Signs (in this), is that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, is able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things." (Fussilat 41:39)

Fifthly, the method encourages the seekers of truth to eschew ignorant inclinations and lusts. His goal should be seeking the truth and freeing himself of falsehood, and not following ones desires blindly. Allah says:"And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted." (Al-Muminoon 23:71) He also says: "But if they do not following you, then know that they only follow their own lusts. And who

1 Tafseer Al-Quran Al`zeem 2/271.

is more astray than one who follows his own lusts, without guidance from Allah? Verily Allah guides not the people who are zalimun (wrong-doers, disobedient to Allah, and polytheists). And indeed now We have conveyed the Word (this Qur'an in which is the news of everything) to them, in order that they may remember (or receive admonition).” (Al - Qassas 28:50-51).

Sixthly, following the method causes one to feel humbled before scientific facts, even if it contradicts what he had assumed in the past. This is because the Quran tells us that man was brought out from his mother`s womb when he knew nothing. Allah says: “And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).” (An-Nahl 16:78) Allah also says that what mankind has acquired of knowledge is very little compared to what He has given them. Allah says: “And of knowledge, you (mankind) have been given only a little.” (Al-Israa 17:85) It is enough for man to compare the amount of knowledge of the generation of the 19th century acquired compared to those of the 20th century to realize that what he knows is less than what he doesn’t know. This can be strong motivation to seek more knowledge, feel humble and not mistakenly stop acquiring knowledge thinking that one reached the peak of wisdom. It is worth noting a subtle benefit here, that when man becomes proud and haughty, he automatically rejects even the truth of which there is no doubt.

About previous nations, Allah says: “Then when their prophets came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).” (Ghafir 40:83)

Second: Agreement of the Modern Scientific Data with What Islam Has Brought

However fiercely hostile the Church appeared towards modern scientific theories, passing death sentences and imprisonment for every scholar who formulated a theory or illuminated a fact contrary to the Church’s beliefs, the Qur`an, conversely, encourages people - as we mentioned previously - to seek knowledge and impart what they have acquired to others. Several verses in Qur`an illustrate the lofty status of the scholars, and their elevated rank with Allah. Several other verses tell us about how the heavens, the earth, and the first man and his offspring later were created. The Qur’an depicts the event of ancient history and explains cloud formation, wind movement, and other scientific facts which have been discovered only recently by modern science. The Quran preceded these scientific facts and that is why the Qur`an is distinctly superior to the other divinely revealed scriptures to the extent that non-Muslim scholars remain unable to find a single mistake in it. This fact has been acknowledged by many fair Western researchers, and it has led the famous French physician Maurice Bucaille to

embrace Islam. Dr. Bucaille drew a comparison between the Qur`an and Biblical narrations regarding specific subjects in the light of modern scientific discoveries. He came to the realization that the Qur`an is in perfect agreement with the modern data while, on the hand, the Torah and the Bible of today include statements which are scientifically unacceptable. He collected all the points he discussed in a book entitled "The Bible, the Qur`an, and Science," which was translated into several languages.At the end of the book, he concludes: "Contradictions, improbabilities, and incompatibilities with modern scientific data can be easily explained in terms of what has been said above. Christians are nevertheless very surprised when they realize this…." Then about the Qur`an he states: "The Qur`an follows the two revelations that preceded it and is not only free from contradictions in narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science, i.e. it's in complete agreement with modern scientific data. What is more, statements are to be found in it (as has been shown) that are connected with science; and yet it is unthinkable that a man of Muhammad`s (PBUH) time could have been the author of them. Modern scientific knowledge therefore allows us to understand certain verses which, until now, have been impossible to interpret" [1].

1 The Bible, The Quran and science p 285.

Third: Guiding to foundations of many arts and Sciences

More than a religion of worship, Islam is a complete and comprehensive way of life. Its teachings left nothing of the basic aspects connected to human life unexplained. I will not mention this at length here, but suffice with some key points:

1. Islam teaches its adherents how to deal with the news they receive. Allah guided us how to receive news and evidences be sure about them. Allah says: "O you who believe! If a Fasiq (evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done." (Al-Hujraat 49:6) Also, to not follow that which you have no knowledge, claiming that you have heard and seen. Allah says: "And follow not, O man, (i.e., don't say or witness) that of which you have no knowledge. Verily, the hearing, sight, and hearts of each person will be questioned (by Allah)." (Al-Isra 17:36) In his explanation, Ibn Jarir said, its meaning is said to be "Do not say of which you have no knowledge. It is also said that it means do not say I saw when you did not see, or I heard when you did not hear, because you will be questioned by Allah on all of this". For man`s hearing, sight and heart will be questioned about their actions. What is more, saying against Allah what you don't know is a greater evil than committing shirk. Allah says: "Say (O Muhammad): 'The things that my Lord has

indeed forbidden are al-fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.'" (Al-Araf 7:33) Lying, itself, is warned against in general, and especially the kinds of lies which are spread amongst people. The gravity of spreading lies is illustrated in the statement of the Prophet, who said: "As for the man I came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world".

2. Islam encourages making use of the available means of power so the Islamic nation should not be unexpectedly attacked. Allah says: "And make ready against them all you can of power." (Al-Anfal 8:60) Power, here, is unrestricted and includes the different sciences, especially military intelligence and technology, such as planes and tanks. As long as we are asked to make ready all we can of power, it is obligatory to adopt empirical science, which is today`s measure of power. Allah says: "O you who believe! Take your precautions." (Al-Nisa 4:71) This Divine command is embodied today by remote sensory technology like radar.

3. Islam promotes management leadership. The Qur`anic verses and Prophetic sayings referring to that point are innumerable. They all stress man`s general and individual responsibility: that all are asked to work and will be questioned about their deeds. Allah says regarding individual responsibility: “O Man! Verily, you are returning to your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).” (Al-Inshiqaq 85:6) Also, Allah says: “So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.”(Al-Zalzalah 99:7:8) Regarding collective responsibility, Allah says: “And say (O Muhammad): ‘Do (good) deeds! Allah will see your deeds, and (so will) His Prophet and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.’” (At-Tawbah 9:105) Here, in the following verse we are being taught that the worker has to possess two basic qualities: strength and trustworthiness. Allah, Glory be to Him, says: "The best of men for you to hire is the strong, the trustworthy.” (Al-Qasas 28:26) With such principles, a Muslim appreciates the gravity of this responsibility. Because of his concern about being questioned later for his deeds, he refrains from causing harm to others. The difference between the Islamic civilization and western civilization is based on two

questions: the west always asks 'how' and the Islamic civilization always asks 'why'. The first question is destructive, because it is asking about the way of doing something, neglecting its results. The nuclear bomb was nothing but an outcome to such a question, since the question was about how to annihilate an enemy and save its properties! But the second question was a positive one since it asked about the result before starting the action[1].

4. Islam emphasizes the essence of morals. Allah says in the Quran: "By the nafs (Adam or a person or a soul), and He Who perfected him in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies himself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts himself (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic monotheism, or by following polytheism, or by doing every kind of evil wicked deed)." (Ash-Shams 91:7:10) The Prophet (PBUH) taught his companions (may Allah be pleased with them) that the best of people is the best in good morals. He (PBUH) said: "The best amongst you are those who have the best manners and character."[2] The Holy

1 Wa`ood al-Islam 44.

2 Sahih Muslim 1810/4.2321.

Qur`an told us that we should have good morals when dealing with everyone. Allah says: “And speak good to people.” (Al-Baqarah 2:83) Also, the Prophet (PBUH) told us that a sign of a person’s complete faith is him loving for his brother what he loves for himself. The Prophet (PBHH) said: “None of you would be a true believer until he wishes for his Muslim brother what he wishes for himself”[1].

5. Islam has established sound economic principles. It’s not possible for a civilization to flourish without a sound and robust economy. For this purpose, buying and selling are permitted while interest is prohibited. Allah says: “And Allah has made selling lawful, and has prohibited riba (interest).” The Prophet (PBUH) forbade also what can undermine economy, like monopoly and cheating. Furthermore, Allah warned against extravagance, the terminal illness that can damage economy. Allah the Exalted says: “O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going around (the tawwaf of) the Ka'bah. And eat and drink, but waste not by extravagance. Certainly He (Allah) likes not al-musrifun (those who waste by extravagance)” (Al-Araf 7:31).
6. Islam has prescribed general health principles. The Prophet (PBHU) encouraged us to treat ourselves with medicine. He

1 Al-Bukhari 14/13,1/Muslim 67/1,45.

(PBUH) said: "O slaves of Allah, treat yourselves with medicine, for Allah does not send down a disease except that He sent down with it its cure, except for old age."[1] So the Quran points to the well known principle regarding human health, which is that 'prevention is better than cure.' A precursor to this adage is the statement of the Prophet (PBUH):"If whoever eats seven 'ajwa dates in the morning, neither magic nor poison will hurt him that day."[2] In Imaam Muslim`s narration: "He who eats seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until the evening."[3] It is insight that tries to prevent diseases from spreading before people are affected by them. Despite this, the Prophet (PBUH) forbade entering countries stricken by epidemic. He (PBUH) said: "If a plague strikes a land, then do not enter it and if it strikes a place while you are in it, then do not go out from it."[4] The Prophet (PBUH) also warned against visiting people with infectious disease. He (PBUH) said: "Whoever

1 Sunan Ibn Majah 1137/2 . This hadith and its narrators proven to be correct by Al_Bousiri in Msbah Alzogaga 187/2, Al-Albani in his commentary on Sunan, and in Sahih Ibn Haban 426/13 while he reported that Sufian said: "It has the strongest isnad ever" and by Al-Hakim in Al Mustdrk 1/209 and By Al–Zahabi in Al Tlkhees.

2 Sahih Al-Bukhari 2075/,130.

3 Sahih Muslim 1618/3,2047.

4 Sahih Al-Bukhari 30/7, Al-Ahadith Al Mukhtarah 161/3, correct isnad.

suffers from infectious disease shouldn't visit a healthy person"[1].

The Prophet (PBUH) also commanded taking adequate precautions for preventing harm. He (PBUH) said: "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." These are safety instructions for lamps that burn oil or wax for light. He (PBUH) also mentioned closing doors and covering the food and drinks so as to prevent infection with vermin, microbes, and bacteria.

Since it takes too long to refer to the basics and the principles of every art and science, it suffices to shed light on the principles of knowledge, health, economy, media, morals, and power in Islam.

Section Two: Religion

Religion is one of the most important, if not the greatest, components of civilization and life in general. That's why there is no nation without a religion. This indicates that religion is an inborn human instinct, that Islam, the true religion as you will see below, came to satisfy. Many issues come under this, as will be discussed below.

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1 Sahih Al-Bukhari2177/5,543 Sahih Muslim 1743/4,2221.

First Issue: Definition

Linguistically defined by FairuzAbadi, the Arabic word deen (religion) in English means recompense, habit, ritual, the continuous raining, humiliation, reckoning, subduing, overwhelming, haughtiness, dominance, rulership, assuming power and planning. Dayyaan in Arabic (the doer of deen) means the one who subdues, judges, rules, manages and punishes and gives reward on everything good or evil. Allah the Exalted says quoting the people: "Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" (As-Saaffat 37:53)[1].

Deen is idiomatically defined by Al-Raghib in his book "The Vocabulary of the Qur`an" as: "Originally used to refer to obedience and recompense, but it was borrowed to indicate shariah (religious rules)."[2] FairuzAbadi said: "Deen (Religion) is a word that encompasses whatever is used to worship Allah with."[3]

It was defined by some Muslim scholars as:"a divine suitable method for people of sound mind, leading them to success in life and hereafter." Draz said: "To sum it up, we can conclude that religion is a Divine method that leads to the correct belief and to

1 Al Qamos Al Moheet, Deen Root1/1546. Mukhtar Al-Sahah1/99.

2 Al Mufradaat p 175.

3 Al Qamos Al Moheet, Deen Root1/1546.

good conduct and dealings."[1] Deen is defined by Ibn Alkamal as: "(a) Divine method which calls upon people of sound mind to accept what the Prophet (PBUH) came with"[2].

These were some definitions for religion by Muslim scholars. As for Western scholars, the definition of religion was characterized by a variety of things due to their different beliefs, sources of knowledge, religions, and arts. The definition of philosophers is completely different from that of socialists and intellectuals. Here are some of these definitions to see how different they are. In Philosophical Lexicon, religion was defined as "a group of holy beliefs and rituals that are believed in a group of people to meet the needs of individuals and society, likewise."[3] On the other hand, religion is defined by Western socialists as "a social system based on the existence of one or more natural or supernatural powers, explaining the relation between human beings and those powers. This notion gets supported under any specific culture to become a social-type system. Such types or systems are what is called religion"[4].

Ahmed Agibah mentioned some of the definitions for religion and divided them into three categories. Every category included a number of definitions. We will select here a

1 Al Deen page 33.

2 Altarefat 344/1. Abgd Alalom 337/2. Hwashi Alshrwany 21/1.

3 Philosophical Lexicon p 86.

4 Social Science Lexicon p 270.

definition from each category only for citation, not for discussion.

The first definition of religion is one of the mystical-approach definitions: "(Religion is) a group of duties to be performed by the creatures to their Creator, and duties of a human being towards Allah, people, and themselves".

The second definition of religion is one of the sense-based definitions: "(Religion is the) natural reaction to what one`s mind is busy with, paralyzing one`s ability and leading society to lose its coherence".

The third definition of religion is one of the comparative approaches: "(Religion is) man`s conduct being guided by the connection he feels between his soul and another hidden soul. He believes that this hidden soul takes control over him and the entire world and likes to get connected with it"[1].

Reviewing such Western definitions, the radical difference between them becomes very clear. This radical difference comes from the scholar`s different cultural and religious sources including Greek, Roman, Christian and modern philosophies. So difficult did they find it to come up with a standard definition that as James Freezer says: "Most likely, no other topic has been long disputed like religion"[2].

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1 Studies on Old Pagan Religions p21/27.

2 Al-Ghosn Alzahby p 217.

In his book entitled “Religion,” Prof. Muhammad Abdullah Draaz mentioned some definitions and considered their basic components to come up with the final definition for religion. He said: “Religion is to believe in heavenly unseen object or objects characterized by the ability to feel, choose, control and manage man`s affairs - a belief that makes man invoke that sublime object in fear and hope, exalting it in submission.”[1] In short: “Religion is to believe in what is worthy of worship and obedience.” This is the psychological perspective of religion, i.e. to be religiously committed. Far from the psychological perspective, religion as abstract fact can be defined as "a group of theoretical laws which identify the attributes of the Divine object and the practical rules that show how to perform worship”[2].

For his part, Rawf Shalby attributes the dispute over defining religion to the following:

- The inherited delusions of ancient pagan nations related to religion.
- The lack of a clear concept for religion in their religious scriptures.
- The vagueness of their inherited beliefs.
- Their incomplete hypotheses that test religion and

1 Religion p 52.

2 Religion p 52.

religious commitment.

- Their incorrect measures adopted to understand and explain religion[1].

We can also add:

- Their lack of awareness of the true religion, which is why their definitions are based on the knowledge of their own religions.
- Not differentiating between the revealed and the man-made religions.

A comparison between the definitions of Western and Muslim scholars shows that each gave a definition based on the concepts he was raised upon. For the Muslim scholar, he was raised upon the true religion revealed by Allah, and as a result he believed in Allah as he was taught. On the other hand, the Western scholar didn't find the true religion, but he lived wavering between man-made philosophy and distorted religion As a result, he gave a definition for what he is not only unable to understand but also unable to believe in.

1 Ya Ahl Al kitaab p 48 quoted from Studies on Ancient Pagan Religions page 31.

Second Issue: Regulations of the True Religion

Having defined religion, we must delineate the aspects that differentiate between the true religion and the distorted or manmade religions.

1. The true religion must be sent down by Allah via an angel to a prophet so as to convey its message to mankind. Consequently, whoever comes up with a religion calling for worshipping himself is undoubtedly calling to a false religion.
2. The true religion must call for none but Allah to be worshipped while prohibiting all possible avenues leading to polytheism.
3. The true religion must be in agreement with the principles that all prophets and messengers espoused.
4. The true religion must include guidance to Allah`s rules and clarify for man all important details related to Allah the Exalted, including His attributes, names, and actions. Furthermore, the true religion must clarify details related to the universe, the unseen, and purification or corruption of the human soul.
5. The true religion must not contain incongruities, i.e. to give one command to do something, while another command abolishes the former command or permits what it has forbidden without reason.

6. The true religion must include a system of checks and balances, prohibitions, commands and morals to protect people`s religion, souls, families, minds, and wealth, in the form of commands, prohibitions and manners.
7. The true religion must be a mercy that frees people from doing injustice to themselves and others.
8. The true religion must call for good morals and actions.
9. The true religion must provide the means to achieve happiness for its adherents.
10. The true religion must lead to the truth, and prohibit falsehood, and guidance not deviation[1].

Third Issue: The Need for Religion

Having elaborated the aspects that differentiate between the true and the false religion, it is appropriate to address the question of whether man really needs to know the true religion, or is it a sort of dispensable intellectual luxury.

Answering this question requires first bringing to mind the story of man`s creation; from what he was made, and why he was created? In the beginning, man was created from clay, and then the soul was breathed into him. So he is structured of body

1 Al-Islam Asooloh Wa Mabad`oh for the writer p 57-59 Regulations in more detail.

and soul, subject to various whims, yet he is asked to carry out Allah`s commands. He will be questioned about whether he carried them out well or badly.

Man is religiously committed throughout all times and in all places throughout man's history. Man can't live without religion. This is what made several studies affirm the need of man for religion. Man's need for religion is, as Ibn Al - Qayyim said, more dire than his need for a physician, food and drink[1].

There are many reasons for why man needs religion. Numerous answers were given by researchers regarding this point; however they all confirm the need for religion.

The 20th Larus Lexicon states: "All human races are born with religious instinct, even the most barbaric and the ones closest to animalism…. Divinity and supernatural interest are everlasting universal human instincts"[2].

Arnold Twenbi says: "Just like the essence of human nature is stable, so also the essence of religion. Indeed religion is a distinctive quality for human nature"[3].

Dr. Draaz cites the consensus of the religious historians on this point saying: "The fact that all religious historians have agreed upon is that no human group or even a large nation has

1 Muftah Dar Al-Sada 2/383.

2 Religion p 82.

3 Studies on Ancient Religions p 43.

ever appeared and vanished without thinking about man`s creation and his final destination, the universe, and its phenomena; they all formed their own views on such subjects. Irrespective of how wrong or correct these views were, forthright or conflicting, at the end, they consider how those groups and nations perceived the overwhelming power which controls the entire universe phenomena and to which all creatures will ultimately return"[1].

Dr. Qaradawi says: "The need for religion in general, and particularly for Islam, is not secondary or marginal. It is an inherent and essential need connected to the essence of life and the secret of existence going down to great depths of the human soul." The following are, in short, the reasons we need religion, according to Dr. Qaradawi:

First: The mind needs to recognize the essential facts of existence, which can be summed up as follows:

1. Man`s need for a religious doctrine stems from his need to discover himself and his surroundings in the universe, i.e. to discover the answers to the questions with which philosophies have been long occupied and have failed to provide an adequate answer.. Since the beginning of creation, man has been searching for answers to such pressing questions: From where? To where? Why? No

1 Religion p 38.

matter how involved he gets in life`s affairs, he inevitably will find himself one day asking these everlasting questions:

a. He will ask himself: “From where did I and that vast universe come? Did I come to life by myself, or there is a Creator who caused me to exist? Who is this Creator? What is my connection to Him?” And likewise you ask: “Did this entire vast universe with its land and sky, animals and plants, objects and orbits, originate by itself or by the will of a Creator?”

b. What is after life… and what is after death? Where is the destination after this short journey on the earth? Is life nothing but one`s getting out of wombs and being buried in land, nothing else?

c. Why was man created? Why was he preferred over animals with intellect and free will? Why have the creatures of the heavens and earth been subjected to him? Was he created for a purpose? Does he have a task in this life? Or was he only created to eat and die like the animals? And if there is a purpose for life, what is it? How does he know it? All these questions address only man`s mental aspects, but still there are other aspects that need to be addressed. These are man`s feeling and soul. Unlike electronic systems, man has a mind, feeling, and soul. This is the pattern by which Allah has made mankind. Consequently, man is not easily convinced by

science or culture. No art or literature can satisfy his insatiable desires, and no pleasure or entertainment can fill his void. He stays naturally worried, spiritually hungry and thirsty, feeling void and yearning for completion, until he believes in Allah to feel security, serenity, satiability and to discover himself.

2. Additionally, the oscillations between hope and pain in man`s life result in an even more dire need for religion. Man has an innate need for support when faced with the type of adversity which can result in fear, anxiety, and the loss of hope. In such cases, religion comes to give him strength after weakness, hope in a moment of despair and fear, and patience in misery, tribulation, and severely straightened circumstances.

Belief in Allah and justice, mercy, reward and recompense will make man feel better psychologically and spiritually. Hence, he gains pleasure and feels optimism, and with open arms and a bright outlook, he starts his life. Despite the difficulties and sufferings he must go through in this short lifetime, he will be always patient and satisfied. He will find solace and feel hope and serenity for which neither science, philosophy, wealth, progeny, nor power can substitute.

3. Furthermore, man has a social need for religion.. This is related to the need for motives and regulations. Man needs to have motives for doing good deeds and performing duties

without being supervised or waiting for reward. Also important to man's life are regulations that organize relations and impose social justice and encourage the suppression of personal desires in deference to the interests of society. It is not correct to suffice with laws to establish such motives and regulations, since it is easy to break or flout laws. Thus, it was necessary for such moral motives and regulations to stem from inside, not outside, the human soul. It is man`s heart, or conscience, which, if it is whole, will render all his deeds whole, and which, if it is diseased, will render all of his deeds diseased[1].

In addition to the reasons that Qardawi mentioned, Dr. Ahmed Ali Ageebah mentions other individual and social factors which make religion necessary for man. He says:

- Man is religiously committed due to his nature, so his need for religion is an indispensable instinct. Supporting his notion, he cites the monologue which has been mentioned by the philosopher Auguste in his book "Philosophy of Religions", in which he talks to himself saying: "Why am I religiously committed? Never did I utter this question except I found myself responding: I am religiously committed simply because I can't be any other way. It is the original disposition upon which I was

1 Islamic Salsbil Network, topic of The Need for Religion, Article by Yousf Al Qardawi.

originated. They disagree with me, (saying) that it is not like this, but it is attributed to the influence of what you have been raised upon or what may be due to your mode. Here I object, (saying) that I have always been thinking the same. However, the result of this debate is that the issue seems to have become more complicated, rather than resolved. What is more, social life needs religion more urgently than my personal one. It is not less religiously committed than my soul."[1] The (original disposition) that the philosopher mentioned has been expressed in the Qur`an as (fitrah)[2] Allah says:"So set you (O Muhammad) your face towards the religion (of pure Islamic monotheism) Hanif (worship none but Allah alone). Allah's fitrah (i.e. Allah's Islamic monotheism) with which He has created mankind. No change let there be in khalq-illah (i.e. the religion of Allah - Islamic monotheism): that is the straight religion, but most men know not." (Ar-Room 60:30).

- Between the conflict of life`s requirements and the surrounding environmental demands, man lives, and only religion and its beliefs can settle this conflict.
- The true religion is the source of values, morals and

1 Studies on Ancient Pagan Religions p 66.

2 The natural inborn inclination of man to worship his creator(i.e Islamic monotheism) prior to the corruption of his nature by external influences.

shining examples that man can draw from its teachings and principles based on belief in Allah.

- The failed attempts made to reject religion are itself an absolute and clear proof for the necessity of religion. Murad Hoffman,who was the former German Ambassador to Morocco, says: “It is a source of worry to find only some Westerners solicitous of what is inflecting their society…. The loss of meaning, the absence of the sublime goal while the spiritual void is increasing with the shadow of turning man`s life into meaningless issue. Indeed, like Brave Mansour said: ‘Atheism puts its tax on every single person in the West’”[1].

Dr. Ahmed Ali Ageebah also cited a study carried out by Talcott Parsons supporting the need for religion due to several inborn human qualities. Among these qualities are the following:

1. Man is often beset by worry when fearing failure when he is about to start an action. It is religion that gives assurance, conviction and certainty.

2. Man is incapable of withstanding pressure, thus he feels

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1 Islam in the Year of 2000 p 41. He reverted to Islam in 1980 AD. He worked as an ambassador to some Islamic countries and visited others. Such environments granted him opportunities for reading the Quran, he then embraced Islam and was convinced that it was the truth he was seeking.

unpleasant and discontent. In this case, religion connects him with the heaven so that he can overcome despair.

3. Man is tested with inequity in opportunity and success in life. That's why man becomes sad and grieved when an opportunity is missed. He becomes subdued to others even when asking for his own legitimate rights. Nothing but true religion shows him how to measure the real gains of this life, leaving him satisfied and content. This is what is called believing in destiny. Allah says: "No calamity befalls on the earth or in yourselves, but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before we are brought into existence. Verily, that is easy for Allah in order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters." (Al-Hadid 57-22:23).

Ibn Al-Qayyim adds one more very strong reason for the need for religion, which is the need for both theoretical scientific power and willing scientific power. He says: "Man has two powers. The first one is the theoretical scientific power while the other is the willing scientific power. No happiness can he attain unless he perfects the two powers. Perfecting the scientific power comes through knowing his Creator, His names and attributes, and the correct path to Him. In addition, man must also discover himself and identify his defects. Upon achieving

these goals, his scientific power becomes fully fledged. As for the willing scientific power, it cannot be obtained until he observes Allah`s limits, sincerely, truthfully obeying His commandments, giving Him thanks for His blessings and benevolence, and by realizing his shortcomings in fulfilling the commandments. There is no way of having those two powers without the support of Allah, so man is always obliged to ask Allah’s guidance to the right path that Allah`s pious worshippers were guided to.”[1] Dr. Draz and Dr. Ageebah stressed the same point, where Dr. Draz said: “Religion is essential to completing man`s scientific power, since it is the only thing that can satisfy man`s hunger. It also essential to his sentiment that profound emotions of love, longing, thanking and modesty can be always displayed and felt; all these have their correct place in religion. Finally, it is essential for man to be full of absolute determination through proper motivation so that he doesn’t sink into the depths of despair.”[2] He adds: "In short, brilliant minds always leave little-known temporal facts behind and seek knowledge while sticking to well-known, timeless facts. Various sciences and branches of knowledge don’t contain these facts, but they are in need of them. Such are the holy facts that true religions came with. This has two indications: firstly, it shows what man is seeking, not unlike the fact that a trace leads to the one who left the trace. Secondly, that man has something that

1 Al-Fouad p18-19.

2 Religion p 97-98.

shows he was created to stay and remain. These are present regardless if man pretends to forget or disregard them[1].

Fourth Issue: The Source of Religion

Views are very diverse regarding this point, yet all attribute religion to only two sources:

The first source is: The divine revelation from Allah the Exalted, the Creator of the entire universe. So, it is not surprising for religion to be an inborn inclination for mankind**,** and this is what adherents of the three great religions (Judaism, Christianity, Islam) believe. For Judaism and Christianity, no evidence for revelation is left to them except the books they inherited from their forefathers; however these books are bitterly criticized and have been proven to be changed and distorted. Yet, Muslims have more than one source of evidence for their true religion, including the following:

1. Allah presented in the Noble Quran an everlasting and comprehensive challenge to mankind and the jinn, even if they support one another, to come up with something like this Qur`an, or ten verses like it, or even a single chapter like it.
2. The Qur`an presents firm beliefs that cannot be refuted or invalidated. In addition, it also presents social,

1 Religion p 97-98.

psychological and cultural rules that only The One Who has full knowledge of the secrets of the universe, the soul, and who knows what happened in the past, is happening at present and will be in the future.

3. It has been proven that the Prophet Muhammad (PBUH) was famous among his tribe for being truthful, having never told a lie in his entire life, neither before nor after his prophetic mission.
4. There is no broken connection between the time when the Quran was revealed, to when it was memorized, to when it was recorded and transmitted by multitude of people, without a single change or distortion as was faced by the books of previous religions[1].
5. Islam is in perfect agreement with modern scientific data with regard to historical events, universal facts, and the human experience.
6. The Christians and the Jews who embraced Islam early on testified that this religion is the absolute truth and that its message is the same all prophets came with. Moreover, it goes perfectly with man`s nature and satisfies human soul requirements.

1 Man in the Light of Religions p 26-27.

The second source is: Man`s thought.

A man's thought, needs, and requirements of his surroundings. Some claim that whatever is not proven by theoretical knowledge does not exist and is void. That is why they tried to study why various religions started in societies; however, they did not study revelation and what is beyond norms. This is why they differed in the origin of mankind and how religion started. Despite numerous studies, they remain perplexed; neither did they reach a conclusion and neither were their doubts removed.

For a civilization's renaissance, there has to be a true religion that achieves individual and social, religious and political, intellectual and scientific goals. That's why the former president of USA College once said in a speech: "Our country needs to be more religiously committed. I perceive not a successful and effective solution for equality and combating evils better than religion. All governmental and educational systems are doomed to vanish. Reward and punishment rule is soon to lose its effect if not based on reform and sacrifice. Since advice is the core point of religion, there is no way of enjoying enlightened civilization as long as we are deprived from faith"[1].

The true religion I mean here is Islam, as Muhammad Asad (formerly Leopold Weiss - an Austrian) said: "Unlike all other religions, Islam categorizes the human soul as one of man`s

1 Religion and Science p173 quoted from studies on religion p 77.

several aspects, not as an independent phenomena in itself. So, from an Islamic perspective, man`s soul's elevation is laterally achieved with all his other natural aspects. His physical drive is a supplement to his nature, not a result of original sin - this concept is totally rejected in Islam - but rather a great positive power conferred on man by Allah, so it should be accepted and wisely utilized. In this regard, man`s problem lies not in how to outstrip his physical demands, but in how to balance between them and the demands of his soul in such a way to have a good life.

It is easy now to conclude that unlike the Christian notion that man is born with sin and Hinduism's belief that man is a degraded and unclean being whose soul reaches perfection through stages of reincarnation, man from an Islamic perspective is born pure and does good deeds by nature. Allah says: "Verily, We created man in the best stature (i.e. in a state of purity which is not possible to degrade except due to despicable manners thereafter). Then We reduced him to the lowest of the low." (AT-Tin 95:4-6)[1].

Section Three: Perfection

Definition: Ibn Manthor said to perfect something is to do it in the best way. Allah says: "The Work of Allah, Who perfected

1 The Way to Islam p152.

all things." (An-Naml 27:88).

When the Arabs started to implement the manners of the Quran, their standards and values changed; thus the Arabs, who did not do justice due to lineage, they started to see gaining manners and perfection as real aspects of mankind.

So, precision means to perfect whatever you do, whether it is material or moral. In this sense, precision proves indispensable to any civilization or industry hoping to flourish. Consequently, industrial and scientific institutions are now paying due concern to precision. They have established the highest standards for all products, educational or industrial. These standards later became so widely known that made manufacturers and producers strive hard to meet them and ensure that their products have the necessary characteristics.

Islam, as the last message, didn't overlook this aspect, but its texts came to highlight, confirm it and invite to it. They indicate how perfect Allah the Exalted made everything, calling upon all to perfect their work and how Allah loves this from His slaves. Allah says: "The work of Allah, Who perfected all things" (An-Naml 27:88).

In his commentary, Ibn Abbas said "He perfected everything." Mujahid said: "He perfected everything and made everything in the best way." Almost the same explanation is attributed to Qatadda [1]. Also, Ibn Kathir said: "Perfected every

1 Gama Al-Bayan 20/21.

time He created and placed in it the necessary wisdom”[1].

Talking about the harmony between Allah`s legislation and His creation, and that just like Allah created His creation with complete perfection, so also He legislated with complete wisdom, Ibn Al-Qayyim said: “Allah, Who legislated such punishments and linked them with causes, is the knowner of the unseen and the seen, the most wise of judges. He is the Omniscient Who encompasses everything in His knowledge; He knows what happened, what and how something will be, and what didn’t happen. Allah is the most knowledgeable of every single detail, hidden and apparent, which people`s knowledge can seldom encompass. Allah wisely manages the entire universe, and He made His creation in perfection and measured everything exactly according to its due measurement, giving us eyes with which to see, ears with which to listen, a nose with which to smell, a tongue and lips with which to speak, hands with which to strike, and legs with which to walk. He also created animals in due proportion, giving each of them what it needs based on its characteristics, body parts and stature, for His perfection and precision encompass everything. As He, the Exalted says: ‘The work of Allah, Who perfected all things.’ (An-Naml 27:88) Understanding that Allah has made His creation in complete perfection, it is more fitting for His management and command to be even more perfect. Even if we

1 Tafsir Al-Quran Alatheem 3/379.

were unable to know every single detail of His knowledge and management, we can`t deny it all"[1].

As for his part, the Prophet (PBUH) called upon people and induced them to perfect their work. On the authority of Aisha (may Allah be pleased with her) The Prophet of Allah (PBUH) said: "Allah loves that whenever any of you does something, you should perfect it."[2] There was a solar eclipse on the day the Prophet`s son Ibrahim's died, and people attributed the eclipse to his death. However, the Prophet (PBUH) responded: "The sun is not eclipsed due to the birth or death of anyone." In the same situation the Prophet`s eye (PBUH) caught a little gap between the bricks of the grave, and he immediately ordered his companions to fill it, telling them: "Allah loves that whenever any of you does something, you should perfect it."[3] So see how this was only a gap that caused no harm nor benefit to the dead, yet the Prophet didn't allow it to remain in that condition, and he ordered that it too should get its share of perfection. When asked by the companions if it can harm or benefit the dead, he replied with what was quoted above.

In his commentary, Al Manawi said: " Regarding the hadith Allah loves that whenever any of you do something, you should

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1 Alam Al Moqaeen 120/2.

2 Al Muagam Al Aawst 275/1, Musnd Aba Yaly, 349/7, Shoab Aliman 334/4, Mugama Alzwaed 98/4, Kashf Alkhfaa 286/1, corrected by Al Albani in Alsilsila Alsahiha 306/24.

3 Al Mugm Al Kabeer 306/24.

perfect it.” This means perfecting your work. Therefore, every worker has to master his job. Regardless of the amount of recompense, he has to do his work to perfection as prescribed. He mentioned the story of a worker who finished some work and gave it to his customer. Upon getting back home at night, he thought that he didn’t do his job well, so he didn’t go to sleep. Instead, he returned to working on it again, but this time he did his work to perfection. He returned to the customer in the morning, giving him the second version instead. The customer thanked him, then the worker explained that he didn’t make it again for the customer’s sake, but he became worried that there could be something wrong with his work. So to be fair, he had to do it once again[1].

Having finished the topic of perfection, we have now come to the end of the knowledge section. The following section is a sequence for the essence of this section, but with different details.

1 Fayd Alqdeer 2/287-286.

Chapter Two

Social values

The values of this chapter highlight an issue which has always engaged the minds of sociologists, sociology researchers, and scholars; this issue is sociology itself. The values of this chapter lie in the core of sociology and its basis, as well as in confirming that this religion (Islam) has discussed everything that human beings may need, and everything that life may require. I tried to discuss the most prominent values of this issue, nevertheless I can't handle them all, as I mentioned in the introduction.

This subject consists of seven sections:

Section One: Moderation

According to Arabic dictionaries, the word "middle" means the balance between two things.[1] Ibn Manzoor (one of the Arabic linguists) said: "The middle of something is the center between its two ends, and middle sometimes means the fairest point between two extremes. Additionally, when using this word to describe the attitude of a man, it means moderation." In his

1 Lesan Al Arab dictionary, "wasat" entry, 7/430, 427.

vocabulary explanation, Ibn Manzoor said: "The middle of something is the point that divides it into two equal parts"[1].

So "middle" indicates what is fair and what is good, which, in our case, is the center between two extremes, without extravagance and unreasonable excess, and also without negligence or excessive leniency.

This true religion (Islam) is balanced and fair; since this value is so important that security and stability of nations and individuals depend on it. Islam orders its followers to be fair, and urges them to stick to moderation; it also indicated that extreme loss is the consequence of abandoning moderation, whether by adopting extremism or negligence.

Allah the Almighty described the Islamic nation as fair and moderate. As He says: "Thus have We made you a justly balanced nation, that you might be witnesses over the nations, and the Prophet a witness over yourselves" (Al-Baqarah 2:143) In his interpretation of this verse, Ibn Jarir said: "Allah the Almighty described the Islamic nation as middle due to its moderation regarding all religious affairs. The Muslims aren't extremists like the Christians, who exaggerated in religion by inventing monasticism and attributing to Jesus what they believe in now, nor are the Muslims like the Jews, who changed the words of their holy book , killed their prophets and lied against their Lord and denied Him. Allah the Almighty likes fairness

1 Ibn Manzoor vocabularies, page 522.

and moderation in all things, so He, the Almighty Lord, attributed these characteristics to Muslims, as they are ordered to be moderate and fair in all matters"[1].

Allah has made this moderate religion (Islam) a straight way which leads humans to what Allah the Almighty has created them for and enables them to achieve their most lofty goals. Allah, to whom belongs might and majesty, says: "Verily, this is my way leading straight: follow it; do not follow (other) paths: they will scatter you about from His (great) path; thus does He command you, that you may be righteous." (Al-An'am 6:153) Islam enables mankind to achieve both worldly objectives and security, safety, and victory in the afterlife. Allah says: "Then those who believe in Allah, and hold fast to Him, soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way." (An-Nisaa 4:175) So they have mercy in this life and the Hereafter, as they are promised to receive mercy and bliss in the afterlife.

An example for Islamic moderation is that Muslims are ordered not to exaggerate in their worship beyond what Allah has legislated, lest they fall into innovation and heresy, and so as not to overburden themselves. Imam Al Bukhari narrated on the authority of Hamid Ibn Abi Hamid Al Taweel that he heard Anas Ibn Malik saying: "A group of three men came to the houses of the wives of the Prophet (PBUH) asking how he

1 Jame' Albayan 2/6.

(PBUH) worshipped (Allah). When they were informed about his worship, they considered their worship insufficient, and they said, 'Where are we from the Prophet, as his past and future sins have been forgiven.' Then one of them said, 'I will offer the prayer throughout the night forever.' The other said, 'I will fast throughout the year and will not break my fast.' The third said, 'I will keep away from women and will never marry.'" Allah's Prophet came to them and asked, 'Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast; I do sleep and pray; and I also marry women. Therefore, the one who does not follow my tradition in religion is not from me (not one of my followers)'"[1].

In a narration, the Prophet (PBUH) once entered the mosque and saw a rope hanging in between its two pillars. He inquired, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer)." The Prophet (PBUH) said, "Remove the rope. You should pray as long as you feel active, and when you get tired, sit down"[2].

Another example for Islam's moderation is that it enables its followers to combine between worshipping and worldly desires in a balanced way, so that a Muslim should not devote himself

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1 Sahih Al Bukhari, hadith 5,4776/1949, Sahih Muslim, hadith1401, 2/1020.

2 Sahih Al Bukhari, hadith 1109,1/386, Sahih Muslim hadith784, 1/541.

only to worship, depending on others for his sustenance and neglecting the rights of his dependents (wife, parents, and children). Similarly, he also should not indulge in worldly desires to the extent that he neglects his religion, devoting himself to earning money, forgetting about his Lord, and not repenting for his sins. Allah the Almighty guides us to understand how to strike a balance between the two sides, as He says: “But seek, with the (wealth) which Allah has bestowed on thee, the abode of the Hereafter, but don’t forget your portion in this world; but do good, as Allah has been good to you, and seek not (occasions for) mischief in the land, for Allah does not love those who do mischief.” (Al-Qasas 28:77) Ibn Jarir said: “Allah the Almighty tells us about the advice Qarun received from his people. They told Qarun not to act insolently towards them, deceived by the abundance of wealth, and to seek with the (wealth) which Allah had bestowed on him, the abode of the Hereafter by obeying Allah in this life. Ibn Jarir then quoted the interpretation of Al Hasan for what is meant by “but don’t forget your portion in this world.” Al Hasan said: “What Allah permits you to have in this life is quite enough and sufficient for you.”[1] Allah the Almighty Lord says: “In houses, which Allah has permitted to be raised and to mention His Name. In them He is glorified in the mornings and in the evenings, (again and again), by men whom neither business nor merchandise can divert from the remembrance of Allah, or from the establishment of regular

1 Jame’ Al Bayan 20/111-112.

prayer, nor from the practice of giving charity. Their (only) fear is for the day when hearts and eyes will be transformed (in a world wholly new), that Allah may reward them according to the best of their deeds, and add even more for them out of His grace, for Allah provides for whom He will, without measure" (An-Nur 24:36-38).

Such people don't let their business divert them from establishing regular prayers and or prevent them from giving charity. In his explanation to this verse, Qatada said: "People were trading and doing their regular business, but when it was time to establish one of Allah's ordinances, they didn't let their business or merchandise divert them from it."[1] Ibn Kathir said: "It means that they didn't let the beauty of life and its fancies, and the profit of trading distract them from the remembrance of Allah, Who created them and provides sustenance to them. They are sure that His reward is much better than they already have because what they have must vanish, and what is with Allah will remain"[2].

As Allah ordered us to maintain this balance, He also permitted us to enjoy the comforts of this life of wearing nice garments and eating delicious food. He, the Almighty Lord, also ordered us to wear our best clothes when going to the mosque. He says: "O Children of Adam! Wear your beautiful apparel at

1 Sahih Al Bukhari 2/726.

2 Tafsir Al Quran Al Azim 3/296.

every time and place of prayer. Eat and drink, but waste not by excess, for Allah does not love not the wasters. Say: 'Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance?' Say: 'They are, in the life of this world, for those who believe, (and) solely for them on the Day of Judgment.' Thus do We explain the signs in detail for those who understand" (Al-A'raf 7:31-32).

The Prophet (PBUH) used to observe his companions, and if he noticed that someone was breaking this balance, he used to deliver advice and guide him to the right way. Abi Alahwas narrated on the authority of his father that the Prophet (PBUH) saw him (his father) wearing torn garments and looking poor. The Prophet (PBUH) asked him: "Do you have property?" He answered: "Yes, I do." Then the Prophet (PBUH) asked: "What kind of property?" He answered: "From all kinds, I have money; I have horses, camels, and servants." The Prophet (PBUH) said: "As Allah granted you such wealth, it should be seen on you."[1] The Prophet (PBUH) used to tell his companions that Allah likes to see the effect of His bounties upon His worshippers. Amro Bin Shua'yb narrated from his father, who narrated from his father, that the Prophet (PBUH) said: "Enjoy your food and

1 Sunan al-Nisa'I 8/181, approved by Al-Albani in his commentary on Al Sunan, Sahih Ibn Hibbaan 11/234, Al-Mustadrak on the two Sahihs 1/76, Al Hakim said: "it is an authentic hadith [sahih]", and Al Zahabi said the same in his commentary.

your drink, and give charity without excess and without showing off. Allah, the Almighty Lord, likes to see the effect of His bounties upon His worshipers"[1]. Abdullaah Ibn Mas'ood narrated that the Prophet (PBUH) said, "No one will enter Paradise who has an atom's weight of pride in his heart." A man said, "What if a man likes his clothes to look good and his shoes to look good?" The Prophet (PBUH) said, "Allah is beautiful and loves beauty. Pride means denying the truth and looking down on people"[2].

Islam came to strike a balance between material and spiritual needs; it isn't just spiritual like idolatrous eastern religions including Zoroastrianism and Confucianism, nor is it materialistic and extravagant in fulfilling bodily needs like capitalism. Rather, Islam, as I mentioned before, is a moderate approach, which satisfies the human being's needs, and at the same time makes Allah pleased with them in the way that brings them happiness in this life and in the Hereafter.

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1 Al Musnad 2/311, approved as a good hadith by the New Encyclopedia authenticators, Sunan Al Tirmizi 5/123 and he said: "hood hadith", Al-Mustadrak 4/150, Al Hakim said : "good hadith" and the same did Al Zahabi.

2 Related by Muslim (no. 91, 1/93).

Section Two: The Status of Women in Islam

Islam doesn't pay attention to women only, but it pays attention to the human being in all life circumstances and conditions. Since its inception, Islam has ensured what is known nowadays as "human rights", and it also confirmed the necessity of caring for animals, birds, plants, and even inanimate objects.

Islam has outstanding respect for women, yet the issue of women in Islam is highly controversial. Islam honors and respects women of all social levels, whether she is a mother, a wife, a daughter or a sister. Allah the Almighty made respecting parents and dealing with them in a good manner a part of worship. He says: "Your Lord has decreed that you worship none but Him, and that you be kind to parents. When one or both of them attain old age in this life, say not to them a word of contempt, nor repel them, but address them in terms of honour" (Al-Israa 17:23) He also clarified the rights and duties of husband and wife towards each other, saying: "And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise." (Al-Baqarah 2:228) Allah informs us that men and women are equal in this life and the afterlife with regard to the reward for their good deeds. He says: "Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward

according to the best of their actions" (An-Nahl 16:97).

The Prophet (PBUH) instructed men to deal with women in a good manner. He said in his famous farewell sermon delivered at `Arafah: "Fear Allah with regards to women, you have taken them in the trust of Allah and have made their private parts halal with the word of Allah"[1].

Islam also ordered men to be gentle towards women and to care for their feelings. The Prophet (PBUH) says: "There is nothing that you spend for Allah's sake but you will be rewarded for it, even the food that you raise up to your wife's mouth"[2].

As the Arabs, in the days of pre-Islamic ignorance, used to feel sad when informed of the birth of a female child, the Prophet (PBUH) promised those who have daughters of great reward from Allah. He (PBUH) says: "Whoever had daughters and was patient with raising them, the daughters would be a protection for him from the Hell fire"[3].

The Prophet (PBUH) respected women and dealt with them in a very unique way, so that when women complained to him that they couldn't listen to his lessons as much as men, he dedicated a day per week for teaching them and informing them

1 Sahih Muslim, hadith no 1218,2/889.

2 Agreed upon, Sahih Al Bukhari, hadith 2591,3/1006, Sahih Muslim, hadith1628, 3/1251.

3 Sunan Al Termiddi 4/319, Abu Issa described it as a 'good' hadith, Sunan Ibn Maja 2/1210.

of their duties and rights. Abu Said Al-Khudri narrated: “Some women requested the Prophet (PBUH) to fix a day for them, as the men were taking all his time. With that, he promised them one day for religious lessons and commandments. Once, during such a lesson, the Prophet (PBUH) said, ‘A woman whose three children die will be shielded by them from the Hell fire.’ At that, a woman asked, ‘If only two die?’ He replied, ‘Even two (will shield her from the Hellfire)’”[1].

Though the Prophet (PBUH) was burdened by his missionary duties and always engaged by the affairs of the new born nation, he noticed the absence of the woman who used to clean the mosque, although she was one of the common people who was never noticed or missed. However, the Prophet (PBUH) noticed her absence, and that indicates his fairness and his keenness to give everyone his due rights. Abu Huraira narrated: “A black man, or a black woman, used to sweep the mosque and he, or she, died. The Prophet (PBUH) asked about her (or him). He was told that she (or he) had died. He said, ‘Why did you not inform me? Show me his grave (or her grave).’ So he went to her (his) grave and offered her (or his) funeral prayer”[2].

The Prophet (PBUH) told us also about the great reward and the honorable status of the woman who dedicated herself to

1 Sahih Al Bukhari, hadith 101, 1/50, Sahih Muslim, hadith2633, 4/2028.

2 Sahih Muslim, hadith 956, 2/659, Sahih Al Bukhari, hadith 448, 1/176.

raising her children, which clearly indicates the appreciation Islam has for the woman who sacrifices herself for her kids. The Prophet (PBUH) said: “I and a woman with dark brown cheeks will be like these (i.e. together) on the Resurrection Day (and he joined his forefinger and middle finger together): a widow, although beautiful and noble, devoted herself for her orphans upon her husband’s death until they became strong enough or died.”[1] Ibn Hagar (a Muslim scholar) said: “It possibly means that the woman who did so will be in a place close to the Prophet (PBUH) when entering Paradise.” Abu Ya’la narrated on the authority of Abu Huraira that the Prophet (PBUH) said: “I’ll be the first one to open Paradise’s door. When I do so, a woman will come closer, and I will ask her: ‘Who are you?’ She will say: ‘I’m a widow who sacrificed my life to raise my orphan kids.’” What is meant by “will come closer" is that she will come to enter the Paradise with the Prophet (PBUH) which indicates an honorable status. It may also mean that she will enter the Paradise just after the Prophet (PBUH), or both the two meanings were possibly intended”[2].

As any fair-minded person can see, Islam gives women a great honorable status which has never been given to women in

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1 Musnad of Imam Ahmed Ibn Hanbal 6/29, approved as “good hadith from narrators other than Ahmad” by the New Encyclopedia authenticators, Sunan Abu Dawood 4/338, and Al-Albani has weakened it in his commentary on Al-Sunan.

2 Fath al-Bari 10/436, review Tuhfat Al Ahwazi 6/39.

any former religion or subsequent civilization. Islam equates between men and women in this life and in the Hereafter in terms of the reward for their deeds. Islam also urges men to protect women and take care of them, whether as a mother or a wife, and Islam also highlights the great reward she will be granted for raising her children, if she was a widow, as I previously mentioned.

Section Three: Love

Love is a good moral and effective treatment for diseases of the heart. It is love that elevates the soul, brings us together, and makes the members of society show empathy towards each other. It gives the meanings of brotherhood and fraternity that lead to a happy and peaceful life. Love in this religion is of many kinds: There is love for the Creator and His creation; there is the love of the Creator for his faithful servants; there is love of the servant for his Creator; there is also love of the Prophet (PBUH), parents, wives, children, believers, and even extends for one's homeland. The Qur`an highlights these meanings in different verses:

First: Allah`s love for His Servants

Allah`s love for the believers is a blessing and mercy for them, despite Allah being self-sufficient and not requiring

anything from them. Allah says: “Whom He will love and they will love Him.” (Al-Maeda 5:54) He is also pleased with them since they followed his commandments. Allah (Glory be to him) says: “And the foremost to embrace Islam of the muhajirun (those who migrated from Makkah to Al-Madinah) and the ansar (the citizens of Al-Madinah who helped and gave aid to the muhajirun) and also those who followed them perfectly (in Faith). Allah is well-pleased with them, as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (At-Taubah 9:100).

Second: One's Love for His Creator

The Muslim loves his Creator since He is worthy of love. Allah (the Exalted) says: “And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else). If only those who do wrong could see, when they will see the torment that all power belongs to Allah and that Allah is severe in punishment.” (Al-Baqra 2:165) The Muslim loves his Creator for His beautiful names, His highness and supremacy, for His uncountable favors and the blessings He bestows upon His creatures. Allah says: “And He gave you all that you asked for, and if you count the blessings of Allah, never will you be able to count them.” (Ibrahim 14:34) The people

who love Allah most are prophets and messengers. In this regard,Ibn Al-Qayyim says: “The people of His creatures who know and love Him most are people who say: ‘We cannot count your praises. You are as you have praised yourself.’ And whoever totally and sincerely believes in only one of Allah`s exalted attributes will find himself in deep love for Allah. Indeed, our eyes can`t encompass Allah in life, however we know about Him through His names, His attributes, and His creation. So the more we know about Allah, the more we love Him. That’s why people`s love for Allah is not of the same degree, since their knowledge is not the same. Thus, prophets and messengers were the people who loved Allah most, since they were the most knowledgeable about Him. In fact, Allah created us for nothing other than to worship Him with deep love. There is no genuine love in this life except for Allah. All other kinds of love are temporary, but Allah`s love is permanent and everlasting. Surprisingly, there are people who prefer the temporary love of others to Allah’s love. Surely their preferred love for others is due to something they don’t have. However, don’t they see that Allah (the Exalted) is the Creator of others and that he bestowed upon them what they love each other for? In fact, people`s love for others is implicit indication for their love for Allah, since everything made in perfection, every knowledge and any ability in this life, was originally attributed to the Creator. All that is found also in the seen and the unseen world, including all things made in perfection, amount to

nothing if compared to Allah`s encompassing knowledge and perfection. So our love for Allah has to be of top priority. Allah says: "But those who believe love Allah more (than anything else)." (Al-Baqarah 2:165) They are the believers whose hearts are full of overwhelming love for their own beloved Creator, towards whom they feel humility and fear, in whom they seek refuge during times of hardship, and in whom they put their trust and feel assurance and serenity in when they remember him[1].

We see here that the true believers love Allah as completely as possible, knowing that His love is the ultimate goal everyone yearns for. His love energizes them so they can get through obstacles and hardships. It is the love that makes them pleased when giving out money or leaving their homelands. Happy are they due to this love, whatever miserable condition they suffer and worse situation they live in. It is love with which man forgets about all his miseries and enjoys feeling so close to Allah!

On the other hand, the ultimate goal for Christianity is to be in deep and passionate love with the Christ (the son of Mary) (peace be upon him). That is because they believe he is the son of Allah, and that he sacrificed himself and was crucified to save humanity. However, they are unable to prove this claim from their book. In fact, if you examine their book, you will find many contradictions regarding this point. Buddhists do their

1 Tarik Al-Hgrteen Ibn Al-Qayyim P471-473.

utmost to show love for Buddha due to legends and superstitions about him which they believe in. Brahma adherents glorify their own god (Brahma). Zoroastrians follow Zaradesht according to what their books tell them about… and so on. The adherents of every religion worship and glorify people like themselves who, in fact, have no power either to benefit or harm them. But, here is the big question: did really these religions bring happiness and sincerity to their adherents? So we have seen how different a Muslim's love for his creator is and how worthy of worship the Creator is. Ibn Al-Qayyim says: "Pure love is to prefer your own beloved to everything else and to give priority to what He orders you rather than to what you desire."[1] Consequently, love for Allah fulfills one`s aspirations and makes him feel happy inside!

Third: Love of the Prophet (PBUH)

A Muslim does not make a difference between one prophet and another. For all prophets and messengers, we love equally. The reason we love them is that they were sent for our guidance, and they saved people from disbelief They were role models in all that they commanded us to do and not to do because they had the best manners and morals . Certainly, the best of them was Muhammad (PBUH) since he was sent down with the last message for humanity and Allah perfected his

1 Tarik Al-Hgrteen Ibn Al-Qym 444.

character. Allah says: “And Verily, you (O Muhammad) are on an exalted (standard of) character” (Al-Qalam 68:4).

Ibn Jarir says: “Allah (the Exalted) tells Muhammad (PBUH) that he has an exalted manner, the manner of the Qur`an, and that he was disciplined well by Allah with the discipline of Islam and his legislations”[1] When the mother of believers Aisha (may Allah be pleased with her) was asked about the character of the Prophet (PBUH) she said: “His character was the Qur`an”[2] Thus, believers love the Prophet (PBUH) for the guidance he came with and for the excellent manners he had, as a person naturally loves people of perfection. The Prophet (PBUH) said: “None of you truly believe until I am more beloved to him than his father, his children, and mankind in its entirety.”[3] And this love is the sign of belief, and its sweetness you find in heart. It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said: “There are three qualities for which anyone who is characterized by them will relish the sweetness of faith: he to whom Allah and His Prophet are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it, as he has abhorrence of being cast into Hell.” [4] This love should be

1 Gam`a Albyan 29/18.

2 Gam`a Albyan 29/18, Tafsir Al-Qur`an Al-Azeem 4/403.

3 Sahih Muslim 67/44,1.

4 Sahih Al-Bukhari 14/1,16.

moderate i.e. it shouldn’t be merely words repeatedly uttered without real actions, and it also shouldn`t be exaggerated. For the Prophet (PBUH) used to prevent his companions from exaggerating in praising him. The Prophet (PBUH) used to say: "Do not extol me as the Christians extolled the son of Mary. For I am just Allah’s slave, so say, the slave of Allah and His Prophet.”[1] The love of the companions for the Prophet was reflected in their trusting him, obeying his orders and avoiding what he forbade. Allah says: “Say (O Muhammad to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.’ Say (O Muhammad): ‘Obey Allah and the Prophet (Muhammad).’ But if they turn away, then Allah does not like the disbelievers.”(Al- Imran 3:31-32).

Fourth: A Muslim's Love of All Believers

A Muslim, who has a deep love for Allah, loves whoever has the same feeling. So he loves the prophets and messengers for the reasons we have mentioned above. He also loves all believers, since they share with him the same belief that only Allah only is worthy of worship, and because he is ordered to do that. A Muslim is required to love for his brother what he loves for himself and hate for his brother what he hates for himself.

1 Sahih Al-Bukhari 1271/3261,3.

The Prophet (PBUH) says: “None of you [truly] believes until he loves for his brother that which he loves for himself.”[1] The Prophet (PBUH) also guided them to what can instill love in their heart and lead them to Paradise. The Prophet (PBUH) said: “You will not enter Paradise until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you will love each other? Promote greeting amongst you (by saying As-salamu 'alaikum to one another).”[2] The Prophet (PBUH) warned them also against causes of hatred. He (PBUH) said: “Entertain no malice, nor envy, nor indifference, nor cut off relatives; all the servants of Allah are brethren to each other. It is not permissible for a Muslim to keep away from his brother for more than three days.”[3] All these directives help society members to live in unity and coherence, to share all the same feelings of gladness in happy times and sorrow in bad times. The Prophet (PBUH) said: “The believers, in their love, mercy, and kindness to one another are like a body: if any part of it is ill, the whole body shares its sleeplessness and fever”[4].

For his part, a Muslim always loves goodness and beneficence for all humanity. That`s why his soul sighs heavily when he finds those who don’t believe in this great religion.

1 Sahih Al-Bukhari 14/13,1.

2 Sahih Muslim 2256/5,5726.

3 Sahih Al-Bukhari 2256/5,5726.

4 Sahih Al-Bukhari 2256/5,5726.

Allah the Exalted, tells his Prophet (PBUH): “So destroy not yourself (O Muhammad) in sorrow for them.” (Fatir 35:8) A Muslim needs nothing but to save people and protect them from the Hell fire, and to share the happiness he feels with others. For Muslims know no selfishness or racism, but they stretch out their hands for all humanity to share goodness.

Fifth: Love of the Wife

The Noble Qur`an eloquently expresses in Arabic the relation between a husband and his wife in such a way that other languages cannot the same meaning. Allah says: “They are your garments and you are their garments” (Al-Baqara 2:186) Allah also tells us that he created a single soul (man) and from it its mate (women). Then He made countless men and women from those two: Allah says: “And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts); verily in that are signs for those who reflect” (Ar-Room 30:21). In his commentary, Ibn Kathir says: “No perfect harmony can be achieved better than between a husband and his wife.”[1] The Prophet (PBUH) advised men to be kind and treat women well, as previously mentioned. It was narrated on the authority of Amr Ibn Al`as that he asked the Prophet about the

1 Tafsir Al-Qur`an Al-Azeem 275/2.

most beloved one to his heart, and the answer came: “Aisha" (may Allah be pleased with her).

In a touching farewell scene, when the Prophet (PBUH) was forced to leave his own beloved land, he looked at it and bid it farewell with sweet soft words which carry deep meanings. He passionately said: “By Allah, you are the best land of Allah, the most beloved land to Allah; were it not for the fact that I was driven out from you, I would never have left you”[1].

In another situation, while he (PBUH) was on his way to Medina, he (PBUH) passed by the mountain of Uhud and expressed to his companions the deep love he had for this mountain: Narrated Abu Humaid As-Sa'idi: “We took part in the holy battle of Tabuk in the company of the Prophet (PBUH), and when we arrived at the Wadi-al-Qura, …he continued until he said …Then the Prophet (PBUH) said, ‘I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up.’ The sub-narrator Ibn Bakkar said something which meant: ‘When the Prophet (PBUH) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This Mountain loves us and we love it"’”[2].

1 Musnd Al-Imam Ahmad 10/31, Modern Encyclopedia editors approved its Isnad and narrators. Gama Tirmidhi 207/6 , about it Tirmidhi said: a good correct strange hadith, Al Mustdrk 8/3, Al- Hakim said:”.

2 Sahih Al-bukhari 539/1411,2 Sahih Muslim 1011/2,1392.

Why do such places love the Prophet (PBUH) and his faithful followers? The revelation made it clear that it is the same as all that is in the universe, such places are among Allah`s creatures, love what Allah loves and hate what Allah hates. On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Prophet of Allah (peace and blessings of Allah be upon him) said: “If Allah has loved a servant [of His], He calls Gabriel (peace be upon him) and says: ‘I love so-and-so, therefore love him.’ He (the Prophet - peace and blessings of Allah be upon him) said: ‘So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: ‘Allah loves so-and-so, therefore love him.’ And the inhabitants of Heaven love him. He (the Prophet - peace and blessings of Allah be upon him) said: "Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: ‘I abhor so-and-so, therefore abhor him.’ So Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: 'Allah abhors so-and-so, therefore abhor him.’ He (the Prophet - peace and blessings of Allah be upon him) said: ‘So they abhor him, and abhorrence is established for him on earth’"[1].

Allah says: "And neither heaven nor earth shed a tear over them, nor were they given a respite (again).”(Ad- Dukhan 44:29) Despite the verse stating only that neither heaven nor earth cry for the death of the wicked, we can deduce that they in

1 Muslim 2030/4, Al-Bukhari 1175/3037.

return cry for the death of pious and faithful people.

Love is very meaningful in Islam; it covers all aspects of one`s life. In Islam there is a mutual love between man and his Creator, prophets, pious people, and even Heaven and earth, which cry for his departure. What is more, he is even loved by paved and uneven roads…. It is the greatness of this religion that turns whoever converts to Islam and has such feeling of love for a preacher for it. Here is the example of Magdy Murgan, formerly a Christian priest; once he embraced Islam and felt the sense of real love he wrote his wonderful book "Muhammad, the Prophet of Love." After mentioning a collection of prophetic sayings highlighting the status of love in Islam, he said: "What a high degree and great importance Muhammad (PBUH) gave to love in people`s life and after death. It is a sign for belief and a condition for entering Paradise. No one has genuine belief except by love. In fact, there is no belief without love. Love has to reside in the heart of the believer, since it is the basis of belief"[1].

Section Four: Mercy

Mercy is among Allah`s names and his attributes. For he (Glory be to Him) is the Most Gracious and the Most Merciful. It is also a key attribute of the Prophet (PBUH) and a core value

1 Muhammad, Prophet of love 10-11.

in his message. The Prophet (PBUH) himself is called the prophet of mercy. Allah says: "And We have sent you (O Muhammad) not but as a mercy for the 'alamin (mankind, jinn and all that exists)."(Al-Anbiya 21:107) For all mankind, believers or non-believers, the Prophet (PBUH) was sent as mercy. In his commentary, Ibn Jarir said: "I see the more appropriate explanation for this verse is that of Ibn Abas that the Prophet (PBUH) was a mercy for both believers and disbelievers; as for believers, because he guided them to the right path, and for disbelievers in that Allah didn't hasten their punishment like the disbelievers of previous nations"[1].

Having mentioned that the message of the Prophet was a mercy for all mankind, let us shed light on this mercy as represented in Allah and His Prophet.

A sign for Allah`s mercy[2] is that among his names are "the Most Gracious" and "the Most Merciful," and that mercy itself is an attribute for Him. Allah says: "And your Lord is Forgiving, the Lord of Mercy." (Al-Kahf 18:59) He tells us that He ordained mercy on Himself. Allah says: "Say (O Muhammad): 'To whom belongs all that is in the heavens and the earth?' Say:

1 Gam`a Albyan 106/17.

2 In fact, Allah`s mercy needs no indication or sign, since it is very apparent and touching everywhere. But since this message deals with values it was no way mentioning mercy, in particular Allah`s mercy. I also attend to translate this message into English for non-Muslims so I had to talk about mercy.

‘To Allah. He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allah as being the only God (Allah), and Muhammad as being one of His prophets, and in Resurrection].’” (Al-Anaam 6:12) Allah also mentions that His mercy embraces all things, saying: “And My mercy embraces all things. That (mercy) I shall ordain for those who are the muttaqun (the pious), and give zakat, and those who believe in Our ayat (proofs, evidence, verses, lessons, signs and revelations, etc.).” (Al-Araf 7:156) The Prophet (PBUH) also mentions that Allah`s mercy overpowers His anger. Abu Huraira narrated: “Allah's Prophet said, ‘When Allah completed the creation, He wrote in His Book which is with Him on His throne, "My mercy overpowers my anger"’[1] Allah the Exalted, ordered the Prophet (PBUH) to give glad tidings to the sinners who are willing to repent by saying “salam 'alaikum” (peace be upon you) and telling them that Allah has prescribed mercy for Himself, so He forgives whoever is willing to repent. Allah says: “When those who believe in Our ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) come to you, say: ‘Salamun 'Alaikum’ (peace be on you); your Lord has written (prescribed) mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful.” (Anaam 7:54) In his commentary

1 Sahih Al-Bukhari 2745/6,7115.

Ibn Jarir says: “It means when people who theoretically and practically believe in our revelation, proofs and argument come to you (Muhammad) asking if it is possible for their sins to be forgiven, don’t drive them to despair, but say instead ‘Salamun 'Alaikum.’ Allah`s promise is to not punish whoever returns to Him in repentance. Your Lord has prescribed mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful.”[1] The Prophet (PBUH) also shows us that Allah is more merciful to his slaves than the loving mother to her son. While a woman was nursing her child, the Prophet said to his companion: ‘Do you think that this lady can throw her son in the fire?’ They replied: ‘No, if she has the power not to throw it (in the fire)’ The Prophet (PBUH) then said: ‘Allah is more merciful to His slaves than this lady is to her son.’[2] “The mercy that all creatures show to each other amounts to one part of ninety nine parts of His mercy.” Abu Huraira narrated: “I heard Allah's Prophet saying, ‘Verily Allah created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the mercy which is in the hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not

1 Gam` Al-Bayan 208/7.

2 Sahih Al-Bukhari 2235/5,5653.

consider himself safe from the Hell fire'"[1].

As for our Prophet (PBUH), his message was a mercy for all creatures. He (PBUH) was described by Allah (Glory to be him) as a mercy. Allah says: "Verily, there has come unto you a prophet (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the hellfire); for the believers (he is) full of pity, kind, and merciful." (At-Taubah 9:128) Among creatures, He (PBUH) is more merciful to them than anyone else. It happened that the disbelievers of Quraish tried to kill the Prophet (PBUH), did great harm to him (PBUH) and his companions, and troubled them a lot. As a result, the Prophet (PBUH) and his companions migrated to save their religion, and the Prophet (PBUH) preferred to migrate also so that punishment would not be sent down to those disbelievers from Allah (Glory be to him). The angel of mountains came down accompanied by Jibril to the Prophet (PBUH) to torture those disbelievers, but the Prophet (PBUH) said: "No, but I hope that Allah will let them beget children who will worship Allah alone, and will worship none besides Him."[2] Another situation that

1 Sahih Al-Bukhari 2374/5,6104.

2 Sahih Al-Bukhari 2374/5,6104.

shows the mercy of the Prophet (PBUH) is when he said to his opponents in Makkah after he had entered it victorious without war: "Go, you are free."[1] More about the Prophet`s mercy with his opponents will be discussed later.

The Prophet (PBUH) was also merciful with children. He used to kiss and put them on his lap. Abu Huraira narrated: "Allah's Prophet (PBUH) kissed Al-Hasan bin Ali while Al-Aqra' bin Habis At-Tamim was sitting beside him. Al-Aqra said, 'I have ten children, and I have never kissed any one of them.' Allah's Prophet cast a look at him and said, 'Whoever is not merciful to others, will not be treated mercifully.'"[2] He sometimes also prayed with kids over his shoulder. Abu Qatada narrated: "The Prophet (PBUH) came out towards us, while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up"[3].

It was also reported that Umar Al Farouk (may Allah be pleased with him) appointed a man from the Bani Asad tribe to do a job. When the man came to Umar, he found him kissing some of his children. He asked Umar: "Do you kiss children?! I have never kissed a child before." Then Umar replied: "If you

1 Sunnan Al-Bihqi 118/9, Fath Al-Bari (18/8).

2 Sahih Al-Bukhari 2235/5.

3 Sahih Al-Bukhari 2235/5.

are so, then you will be less merciful to people. You are not qualified to do this job"[1].

As for the Prophet's (PBUH) mercy to birds and animals, it can be demonstrated in many situations. Ibn Mas'ood said: "Once we accompanied the Prophet (PBUH) on a journey, and he went off to relieve himself. While he was away, we noticed a small red bird with two little chicks. We caught hold of the little ones, and the mother bird, upon seeing this, was beside herself with fret and started flapping her wings and crying out. By that time the Prophet (PBUH) had returned and saw this and said: 'Who has troubled this bird by catching hold of her chicks? Return them to her!'"[2].

He (PBUH) also used to tell his companions to show mercy to animals, criticizing them if did something wrong to animals. He once entered the garden of a man from the Ansar (Muslims of Medina), and there was a camel. When the Prophet (PBUH) saw the camel, it froze and its eyes started watering. Then the Prophet of Allah (PBUH) came to it and rubbed its ears so it calmed down. Then the Prophet (PBUH) said, "Who is the owner of this camel? Whose camel is this?" A young man from the Ansar told him, "O Prophet of Allah, it belongs to me." Then he told him, "Do you not fear Allah with regard to this beast

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1 Sunan Al-Bayhqi Al-Kubra.

2 Sunan Abu Dawud 3/8, corrected by Al - Albani in Al- Slsla Al - Sahiha 1/33.

which Allah has let you own? It complained to me that you overburden him with work, and give him too little to eat."[1] The noble Prophet (PBUH) also demonstrated that whoever is merciful to animals will be highly rewarded. Abu Huraira reported Allah's Prophet (May peace be upon him) as saying: "A person had suffered from intense thirst while on a journey when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue because of thirst and eating the moistened earth. The person said: 'This dog has suffered from thirst as I had suffered from it.' He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allah appreciated this act of his and pardoned him. Then (the Companions around him) said: 'Allah's Prophet, is there for us a reward even for (serving) such animals?' He said: 'Yes, there is a reward for service to every living animal'"[2].

Section Five: Peace

Linguistically, the Arabic 'Salām' (peace), according to Ibn Manzor, means 'acquittal.' According to Ibn Al-Arabi it means 'safety'…'As-Salamu ʿAlaykum' (peace be upon you), this expression was used among other expressions in the pre-Islamic

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1 Sunan Abu Dawud 3/23 corrected by Al-Albani in Al-Slsla Al-Sahiha 1/28.

2 Sahih Muslim 1761/2240,4.

period to greet others, and it is the Arabic equivalent of "hello." It was a sign for peace, used to indicate that no war existed. It was approved by Islam for greetings and Muslims were asked to spread it. Allah says: “And when the ignorant address them, they say, ‘Peace!’” (Al-Furqan25:63) [1].

From an Islamic perspective, it means: seeking safety against whatever can harm you. It is one of Allah`s names, and in the original, means to be pure and totally free from evils and errors. Among the names of Paradise also is ‘the home of peace’. Ibn Al-Qayyim said: "To say to someone “peace" is to wish him goodness and safety”[2].

He also said: "The ways people greet each other are different among nations, and each has its own special way of greeting their kings, including prostrating. All these kinds of greetings signify one meaning, to lead a happy life and enjoy welfare.” The Arabic “As-Salamu ʿAlaykum” (Peace be upon you), is the expression Allah (PBUH) chose for Muslims to greet each other. It is the most appropriate expression, because it tells no lies like, “I wish you 1000 years of life,” and is not limited to short period of time like “good morning.” It also shows no undesirable acts like prostration, which shouldn’t be done except for Allah. So, it was the best selected expression, since it wishes safety and peace which are the bases of life and welfare. It is normal for

1 Lisan Al-Arab, Salm 290/12.

2 Bda`a Al-Foua`d 371/2.

safety to be superior to anything else, even achieving one`s hopeful goals. Safety is the main concern for man to be achieved first, and then they can work on achieving their goals. Otherwise, he will be unable to do whatever he desires"[1].

"Islam" itself is derived from the same root and includes almost the same meanings. It is to totally submit to Allah in peace and associate no partner at all with Allah. Two parables were given in the Holy Qur`an to imply this meaning, a (slave) man belonging to many partners (like those who worship others along with Allah), disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allah alone).

Peace is a fundamental principle that Islam established and called for in more than one verse demonstrating its benefits. We can easily find how urgently the world needs it today, since; in fact, we live in an age of war, not peace. The Prophet (PBUH) foretold about these times and called them the days of murder. Abu Huraira narrated: The Prophet said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase, and money will overflow amongst you." This prophecy is true nowadays. Every day we hear news about wars everywhere, not peace and goodness. Instead of mosques,

1 Bda`a Al-Foua`d 373/2.

schools and factories, corpses are scattered in all corners of the city. Cries of children, mothers' calls for help have become music to the ears instead of childhood chants and mothers' songs for their little kids. Perfumes are no longer smelt, but gunpowder is smelt instead. Suppose you are walking at 10pm on New York's or Caracas's streets of panic and terror. Your mind is busy thinking of a thief who might steal from you, or being blown up by a bomb, or whatever else could bring your life to an end. You say to yourself "What a great success it will be if I arrive safe at my hotel." Suddenly you are stopped by a passerby greeting you "Peace be upon you." What a peace and safety you would feel inside, and what a tranquility your heart would have then! While searching for a safe guard and seeking refuge to protect yourself in these horrible streets, you listen to a sentence that makes you feel relaxed and safe. How much you need peace and safety in capitals whose hotels` staff blame you if you open the door for an unknown person. In such environments, peace appears to be of great value and a basic cornerstone of peoples` lives. There is no way for a civilization to flourish except with it. That's why Allah (Glory to be him) reminded the people of Makkah with the blessing of security and food when he sent the Prophet (PBUH) to them. Allah says: "It is a great grace from Allah for the protection of the Quraish (and with all of those graces and protections of Allah, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), so let them

worship (Allah) the Lord of this House (the Ka'bah in Makkah), (He) who has fed them against hunger, and has made them safe from fear" (Quraish 106 4:1) For such reasons, Islam highlighted the importance of peace in several forms, among which are the following:

First: Peace is among Allah`s names (Glory be to him). None is more worthy of this name than Allah, since He (Glory be to him) is completely free from all error and defects that can ever be imagined. He (Glory be to him) is the true peace from all aspects. His qualities are perfect, and all His actions are wise and fair[1].

Allah tells about Himself saying: "He is Allah beside whom la ilaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him." (Al-Hashr 59:23) Allah also mentioned that whoever is a Muslim, submits to Allah in peace, and spreads peace among others, will be sent to the home of peace (Paradise). There is a wonderful similarity between the action (to spread peace) and the result (to reside in the home of peace). Allah says: "For them will be the home of peace (Paradise) with their Lord. And He will be their Wali (Helper and Protector) because of what they used to do" (Al-

1 Elam Almoq`aeen.

Annam 7:127).

Second: Allah (Glory be to him) gave glad tidings to His believing slaves that they will be greeted by “salaam” i.e. “peace" on the day they shall meet Him (High is He). Allah says: “He it is who sends salat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from the darkness (of disbelief and polytheism) into the light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers. Their greeting on the day they shall meet Him will be "Salam” (peace) (i.e. the angels will say to them: Salamun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).”(Al-Ahzab 33:43:44) Ibn Kathir said: "It seems that they shall be greeted by Allah himself as He (Glory Be To Him) says in another verse: "It will be said to them: “Salam” (peace be on you) - a word from the Lord (Allah), Most Merciful.” (Ya Seen 36:58)[1] On that terrifying day when Allah gathers those of old, and those of later times, and everyone will be punished for his sins, "Peace!"- a word (of salutation) from a Lord Most Merciful will be given to believers. What glad tidings are these and what tranquility the heart shall feel.

Third: Peace is among the fundamentals and goals of the message. Abdullah Ibn Salam - formerly a Jewish Rabbi - narrated that “I was among people who rushed to meet the

1 Tafsee Al-Qur`an ALazim 497/3.

Prophet (PBUH) when he arrived in Madina. I looked carefully at his face and confirmed that his face could never be the face of a liar. The first words he said were: 'O people, spread salaam (greetings), feed the hungry, and pray while the people are asleep, and you will enter Paradise in peace'"[1].

Fourth: Peace is one of the best branches and most important principles of this religion. Abdullah ibn Amr narrated: "A man asked Allah's Prophet, 'Which act in Islam is the best?' The Prophet replied, 'To give food, and to salute everyone, whether you know him or not.'"[2] In the same way as Allah (Glory Be To Him) made a link between peace and food, so did the Prophet (PBUH). Abu Musa narrated that he asked Allah's Prophet (PBUH): "Whose Islam is the best? (i.e. who is a good Muslim?)" The Prophet (PBUH) replied, "One who avoids harming Muslims with his tongue and hands."[3] Ammar (may Allah be pleased with him) said: "Whoever has these qualities is of perfect belief, is fair even against himself, spreads peace around the world and spends while he is in need."[4] This shows what deep understanding Ammar (may Allah be pleased with him) had. He mentioned three elements necessary for man to perfect his belief. If you are fair even against yourself, all will

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1 Tirmidhi 652/4. (correct hadith) Sunan Ibn Maja 1083, corrected by Al-Albani in Aslsla Al Sahiha109/2.

2 Sahih Al-Bukhari 13/12,1. Sahih Muslim65/1,39.

3 Sahih Al-Bukhari 13/1.11. Sahih Muslim 74/54,1.

4 Sahih Al-Bukhari 19/1.

be equally treated. If you spread peace all over the world, others will be safe. Another positive element for which the entire world is in dire need which is mentioned by Ammar is to spend even if you have little. What profound understanding the early Muslims had and how they acted accordingly!

Fifth: It is a sign for the harmony of the society and people`s love for each other. Unlike Christianity, the worship in Islam is not restricted only to Sunday in churches, while the rest of the week one is free to do mischief. The teachings of Islam have never been restricted only to mosques, but they are applied in all daily affairs. Abdul Al-Ahd Dawd- a former Christian priest - describes “So isolationistic and extremist I became when I was done with celebrating the Holy Communion in the church. For me, meeting a dog then was preferred to meeting a Jew or a Muslim, simply because they believe not in trinity and the Holy Communion. This was my feeling when I was a Catholic priest”[1].

However, the meaning of worship is completely different in Islam. It means to totally submit to the Lord of Mankind every time and everywhere. Abu Huraira reported: “The Prophet of Allah (may peace and blessing be upon him) observed: ‘You shall not enter Paradise so long as you do not affirm belief (in all

1 Muhammad in the Holy Book 152. He wrote another book entitled ”The Bible and Cross”. He was a spiritual top-rank priest in the Chaldean sect and a divinity professor.

those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.'"[1] Ibn Al-Arabi said: "Sharing love comes among the benefits of greeting each other with 'salaam'. It is a word for unity and cooperation when it is heard, and lovingly and peacefully do people respond to it"[2].

Al-Nawawi said: "Spreading 'salaam' produces affection and attunes the hearts of Muslims. It is also a demonstration of the Muslims' distinct ritual. It produces a sense of spiritual refreshment when said with humility and sanctity. Such prophetic sayings include many directives: encouraging the feeding of the hungry, seeking benefit, and preventing harm and disdain towards Muslims by greeting everyone with "salaam" (irrespective of whether you know them), humbly and without any kind flattery. This produces affection and unites the people." Al-Qady said: "Affection is one of the articles of faith and legislation that unites Muslims. These articles also include harboring no grudge or hatred against each other or even estrangement. Saying 'salaam' has to be for all, for the sake of Allah, not only restricted to friends and the beloved ones"[3].

1 Sahih Muslim 74/54,1.
2 Fath Al-Bari 18,19/11.
3 Sharh Alnwawy for Muslim 36,11,10/2.

Sixth: Saying “salaam" implies a declaration of peace and safety. Thus, not saying it arouses doubts. That’s why Islam forbade having estranged relations. Abu Ayyub Ansiri reported Allah's Prophet (may peace be upon him) as saying: “It is not permissible for a Muslim to have estranged relations with his brother beyond three nights, the one turning one way and the other turning the other way when they meet; the better of the two is one who is the first to give a greeting”[1].

So, when angels came to Ibrahim (PBUH) and said “peace”, he hastened to entertain them with food, but he conceived a fear of them when they didn’t eat. Allah says: “And Our messengers came unto Ibrahim with good news. They said: ‘Peace!’ He answered: ‘Peace!’ and delayed not to bring a roasted calf. And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: ‘Fear not! Lo! We are sent unto the folk of Lot.’” (Hud 11:69:70) Ibn Jarir said: “It is known that saying ‘salaam’ means ‘peace’ and it is normally said between friends, not enemies. So, Ibrahim hastened to bring a roasted calf for the messenger angels. When he said ‘Salaam’ though, it was the first time he had seen them. However, he felt some mistrust and conceived fear of them when they didn’t eat.” Ibrahim understood that saying “salaam” is a declaration of peace, so he delayed not to bring them food. However, when they didn’t eat he conceived fear of them. Here, we conclude

1 Sahih Al-Bukhari 2302/5.5883. Sahih Muslim 1984/4,2506.

that not saying ‘salaam’ arouses doubts and causes fear.

Section Six: Morals

Morals express the inner image of a man, which reflects his outer image, whether good or bad. Regarding the good is the hadith reported by Ayesha who was asked about the morals and manners of the Prophet (PBUH), so she said “His morals were the Quran.” This means that he (PBUH) used to abide by it obligations, stay away from its prohibitions and additionally had the best of manners. It is reported that the Prophet (PBUH) said “there is nothing heavier in the balance (on the Day of Judgment) than good morals and manners.” Due to this special status of morals, they are given a special importance in this religion. The principles of both good and bad morals and their outcomes are clearly shown. There are several texts discussing particular kinds of morals. I will only mention here those that generally point to good morals and warn against bad morals.

First, I have to draw attention to the fact that morals in Islam are fixed and unchangeable between friends, enemies, relatives, non-relatives, Muslims, or Christians. On the contrary, the morals of many countries completely depend on interests. For instance, they shall lie or be truthful according to what serves their interests. The world policies of today strongly support this idea. They are policies that are based on interests, not principles. On the other hand, the moral aspect in the message of the

Prophet (PBUH) was one of its fundamentals. The Prophet (PBUH) said: "I was sent to perfect good morals."[1] These were not only mere words, but the Prophet (PBUH) translated them into action and called upon people to act upon them. Before he came to Islam, Abu Dharr Alghifari told his brother, when he heard about the mission of the Prophet (PBUH), "Go to the valley and listen to what he is preaching!" He came back to him saying: "He is calling for good morals."[2] Among these morals are also what are included in the next verses: "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them) and if an evil whisper comes to you from Shaitan (Satan), then seek refuge with Allah. Verily, He is the All-Hearer, All-Knower." (Al-Araf 18:199:200) Allah also says: "Those who repress anger, and who pardon men; verily, Allah loves al-muhsinun (the good-doers)." (Al- Imran 3:134) Look at the social and moral aspect of the following prophetic saying: Abu Huraira reported Allah's Prophet (PBUH) said: "Don't hold grudges, and don't outbid (your Muslim brother) to raise the price. And don't incite aversion or enmity, and don't enter into a transaction when the others have entered into that transaction; be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here," (and while

1 Al-Musnad 2/381, Musnf ibn Abi Shiba 6/324, Alsunn Al Kubra Albihqy 191/10.

2 Sahih Muslim 1986,4,2564 Ibn Al–Atheer said in his book Alnhay (strange).

saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All of a Muslim is forbidden to another Muslim, his blood, wealth and honour. The Prophet (PBUH) himself was an example for the morals he called to. When Sa`ad bin Amer asked Aisha about the Prophet`s character (PBUH) she said: "His character was the Qur`an" and then she recited: "And verily, you (O Muhammad) are on an exalted (standard of) character." He (PBUH) obeyed Allah`s commandments and refrained from prohibitions, calling people to stick to these commandments. His life was a practical implementation of these principles. Abdullah Ibn Amr (may Allah be pleased with him) said: "The Prophet (PBUH) was neither a fahish (one who speaks bad words) nor a mutafahish (one who speaks obscene evil words to make people laugh)." He never (PBUH) used bad language. He (PBUH) used to say, "The best amongst you are those who have the best manners and character".

His call for good morals was not restricted to his blood relatives or Arab followers, but his call was for all the people, the righteous and the immoral, the believer and the disbeliever, the far and the near. That's why the Prophet (PBUH) advised Mu`aaz upon sending him to Yemen: "Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."[1] This advice is a

1 Almusnd 5/228, Tirmidhi 355/4, Abu Issa said good correct hadith, Almustdrk 121/1, Alhakem said correct hadith, Al Mu`agm Alkbeer Altbrani 144/20.

comprehensive way of life. The statement of the Prophet (PBUH): "Fear Allah wherever you are." illustrates how the relation with Allah should be. "Follow a bad deed with a good one and it will wipe it out." This statement shows a Muslim how to deal with his soul - how to purify it and guide it to the right track. Regarding the statement: "Behave well towards people." This command gives Muslims the Divine law regarding human relations: we should be guided by good morals, not by whims and desires. Affirming this principle, Allah (Glory be to him) says: "And speak good to people." (Al-Baqarah 83) This shows that we should treat everyone with lofty manners and morals. To find out what are the good morals, we find the hadith on the authority of Al-Nawwas bin Samaan, the Prophet (PBUH) said: "Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about"[1].

The Prophet (PBUH) showed that righteousness means good morality. Assuddi said: "Righteousness is a comprehensive name for all kinds of good deeds."[2] So whoever desires to do all kinds of good deeds has to behave well with people. Imam Alshafi` suggests four qualities as the basis for morality: good morals, generosity, modesty, and performing the rites."[3] Since it is difficult to find all the people behaving well with each other,

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1 Sahih Muslim 1980/4,2553.

2 Msharq Al-Anwar 84/1.

3 Al-sunn Al-Kubra Albihqi 10/195.

as is reported by Abu Saeed al-Khudri that the Prophet (PBUH) said: “The most beloved among you to me is those who are best in attitude and who are humble, who get along with others and others get along with them”[1].

The Prophet (PBUH) gave glad tidings to those who have such good morals by saying that this deed is the heaviest on the Day of Judgment on the scales by which their deeds will be weighed. Abu Darda reported that he heard the Prophet (PBUH) say, “Nothing is heavier in a slave’s scale on the Day of Judgment than good manners. It has a similar reward to performing prayer and fasting.”[2] About the high reward of good morals, the Prophet (PBUH) said: “It equals the reward of all good deeds in both life and the hereafter.”[3] It means that every good deed is based on good morals.

To this extent, the Prophet (PBUH) demonstrated that the closest to him on the Day of Judgment are those of good manners. Abdullah Ibn Umr narrated that the Prophet said: “Would you like me to inform you who is the closest to me on the Day of Judgment?” He repeated it thrice. They replied “Yes, Allah`s Prophet.” Then he said: “The best in manners from amongst you”.

1 Al-Mu`gm AL a`wst 357/4, corrected by Al Albany in Al-Silsilah Al-Sahiha, corrected by Ibn Al`thir in AL-nhaya.

2 Sunnan Aub Dawd 253/4, Sunan Al-Termihdi 363/4 corrected by Al-Alalbany in A-Silsila Al-Sahiha.

3 Almu`gm Al`wst 279/3.

It is difficult for a researcher to mention every text, whether it is a verse or prophetic saying, which mentions good or bad manners. However, reviewing such texts shows they focus on the principles of good morals: shyness, generosity, truthfulness, courage, chastity, justice and patience. They demonstrate also bad morals to warn against, such as lying, avarice, envy, arrogance, hypocrisy, fraudulence, and gossip. It takes quite long to support every manner with its proofs, but I hope that what I have mentioned above is enough to highlight the status of morals and their virtues in Islam and the rewards those of good morals shall have in life and in the Hereafter.

Section Seven: Cleanliness

Cleanliness means purification. In Islam it includes all aspects of life, cleanliness of body, heart, speech, actions, food, drink, clothes and streets and suburbs; it is physical and moral purification. The most important of which is getting our hearts clean from polytheism. Allah says: “O you (Muhammad) enveloped in garments, arise and warn! And magnify your Lord (Allah)! And purify your garments. And keep away from ar-rujz (the idols)!” (Al-Muddathir 74:1:5).

These were among the first verses that were revealed to the Prophet (PBUH), in which he (PBUH) is ordered by Allah (Glory be to him) to purify his garments from filth and his heart from polytheism and not to approach whatever can lead to

idolatry. Ibn Jarir said: “Purifying your garments is of many interpretations among the religious scholars. Some see that you have to wear garments while you are totally purified from sins and every act of treachery. On the authority of A`krma, a man came to Ibn Abbass asking about the interpretation of the verse ‘purify your garments.’ He replied: ‘It means not to wear them except when you are completely purified from sins and any act of treachery.’ Then he mentioned a poetic verse supporting his opinion”.

Another interpretation is that your clothes have to be bought by legally earned money.

Others say it means all your actions have to be done well and perfectly[1]. As we can see, all the different interpretations imply the purification of the outer and the inner being.

Ibn Hajr said ‘purify your garments’ means from dirtiness; and it is said that ‘garments’ in Arabic is an implicit indication of the soul and its purification, while ar-rujz means idols[2].

Al-Mubarkpuri said: “Magnify your lord, shun the idols, and unlike the polytheists that pay no attention to dirtiness, purify your garments from all kinds of dirtiness”[3].

1 Tfseer Gam`a Albyan LLtbry 146-144 p-29.

2 Fath Albari 28/1.

3 Tuhfat AlAhwazy 172/9.

It is not enough to purify only from polytheism, but one has to -become purified from all sins and their effects. The five daily prayers and ablutions are established for this purpose. Abu Huraira reported that Allah's Prophet (may peace be upon him) said: “When a bondsman - a Muslim or a believer - washes his face (in the course of ablution), every sin he performed with his eyes will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water, with the result that he comes out pure from all sins”[1].

Cleaning the private parts should also be done before establishing prayer. Allah praises those who love to be perfectly purified saying: “There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified, and Allah loves those who make themselves pure.” (At-Taubah 9:108) Ibn Jarir said that it means they like to purify themselves after using the toilet [2].

The Prophet (PBUH) warned against not keeping safe from being defiled by urine. Ibn Abbas (may Allah be pleased with

1 Sahih Muslim 255/1,244.

2 Jamie Al-Bayan 11/29.

him), reported that Allah's Prophet (may peace be upon him) happened to pass by two graves and said: “They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales, and the other did not keep himself safe from being defiled by urine”[1].

It’s preferable also to take a bath and use perfume before the weekly Friday prayer. Salman Al-Farsi narrated: “Allah's Prophet (PBUH) said, ‘Anyone who takes a bath on Friday and cleans himself as much as he can, and puts oil (on his hair) or perfumes himself, and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him, and remains quiet when the imam delivers the sermon, all his sins in between the present and the last Friday will be forgiven.’” So whoever tries to come closer to Allah with this great act of worship, Allah will purify him from sins from one Friday to another Friday, with addition of three days, as long as he did not commit major sins. The Prophet also said: “Whoever performs ablution, and does it well, then comes to offer the Friday prayer, his sins (which he committed) will be pardoned between that Friday prayer till the next Friday and three days more” [2].

1 Sahih Al Bukhari 88/1,215 Sahih Muslim 240/292,1.

2 Sahih Al Bukhari 88/1,215 Sahih Muslim 240/292,1.

There is also fasting of Ramadan, which was prescribed as an annual purification. Abu Huraira narrated: “Allah's Prophet said, ‘Whoever establishes the prayers on the night of Qadr (Divine decree) out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven’”[1].

Umrah and pilgrimage were also legislated to be performed once in life, so as to render one completely purified and if he performs them properly, he would return from them as he was on the day his mother gave birth to him (i.e. free of sins). On the authority of Abu Huraira, the Prophet (PBUH) said: “Umra is expiation for the sins committed between it and the previous umrah; and the reward of hajj mabrur (i.e., the accepted pilgrimage) is nothing but Jannah”[2]. Abu Huraira narrated that the Prophet (PBUH) said: “Whoever performs hajj and does not commit any obscenity nor commit any evil, will return as sinless as a new-born child”[3].

In addition to these acts of worship that purify sins and errors, there is another kind of worship related to the outer cleanliness for one`s body. Ablution is prescribed before every prayer, and taking a complete bath is prescribed for the worshipper in a state of major ritual impurity (sexual discharge,

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1 Sahih Al Bukhari 672/2,1802 Sahih Muslim 523/1,760.

2 Sahih Muslim 983/2, 1349 Sahih Al Bukhari 629/2,1683.

3 Sahih Al Bukhari 553/2, 1449.

menstruation, childbirth) and before Friday prayer. Abu Huraira narrated: "Allah's Prophet said, 'Five practices are characteristic of the fitrah: circumcision, shaving the pubic region and armpits, clipping the nails and cutting the mustaches short'"[1].

Having reviewed what it is necessary to clean in Islam, Murad Hoffman, former German Ambassador to Morocco, commented: "I can say frankly that I happened repeatedly to get a bad smell from those sitting next to me at opera concerts in Paris or the Lincoln Centre in New York or the national theatre in Munich, but I never happened to get the same bad smell in Muslims' Mosques." Then he asked: "Could this mean that Muslims are cleaner?".

The Prophet (PBUH) also ordered people to speak good words, perform good deeds and to dress cleanly. He (PBUH) said: "Verily, your mouths are the pathways of the Qur'an (i.e. you recite with your mouth), therefore cleanse your mouth with the miswaak thoroughly." Abu Asad Ibn Al-Gazry said: "It means that you have to avoid small talk, obscenity, lying, backbiting, gossip, eating haram and unclean food, and ordered to purify yourself from dirtiness"[2].

Moreover, man should not even choose words which display pessimism to express his state when he is psychologically ill. Prophet (PBUH) said: "None of you should say: 'My soul has

1 Sahih Al Bukhari 5550/ Sahih Muslim 221/1,257.

2 Anhaya Fi Ghreeb Alathr 77-76/5.

become evil,' but he should say: 'My soul has become remorseless'"[1]. Ibn Jamra said: "What is learnt from this prophetic saying is to stay away from speaking bad words and choose good ones instead. The word 'remorseless' here is more preferred instead of 'evil' Because it has a wider meaning" People have to be always optimistic and ask for goodness and stay away from all that can bring them to evil, even if only bad words"[2].

Islam encourages people with not only personal cleanliness but also general cleanliness. The Prophet of Allah (PBUH) said: "Verily, Allah is good and loves goodness, is clean and loves cleanliness, is generous and loves generosity, is hospitable and loves hospitality. So keep your rooms and courtyards clean, and do not be like the Jews"[3]. Al-Tyby said: "Based on this principle and guidance, clean whatever is easy for you to clean, even your courtyards. For your courtyard here is an implicit indication for generosity and hospitality, since your house will be more attractive to visitors"[4].

Don't you see what a complete system of cleanliness is in Islam? Cleanliness and purity of heart, body, soul, houses, clothes, districts, roads, furniture, daily and weekly cleanliness

1 Sahih Al-Bukhari 2286/5,5826 Sahih Muslim 1765/4,2250.

2 Fath Al-Bari.

3 Sunan Al-Trmidhi Corrected by Al-Albany.

4 Thft AL-Ahozy 67,68/8.

are all prescribed. Glorified is He who legislated for us this religion for betterment in our life and in the Hereafter.

We have come now to the end of the "social values" chapter. Although we didn't mention all the texts related to this subject, we sufficed with highlighting the basic principles and indications.

Chapter Three

Managerial and Administrative Values

While the two previous chapters have discussed science and social issues, this chapter will discuss a basic issue, without which no nation can rise, and no civilization can progress: "administrative values." Islam didn't neglect this issue; rather it paid a great deal of attention to it, and established the basics and rules. This issue will be detailed in six sections, as follows:

Section One: Documenting Beliefs, Rules, Verdicts, Principles and their Comprehensiveness.

Islam is comprehensive by nature. By "comprehensiveness" we mean that it includes everything concerning the relation between Allah and human beings. It also approaches everything whether it relates to this life or the afterlife, to spiritual needs or material needs, to humans, the universe, flora and fauna. It even handles the matters of travelling and inhabitation. This comprehensive nature of Islam, which encompasses rules, fundamentals, principles, verdicts and goals, gives much space to judges, politicians, and anyone else who needs a direct application of rules and verdicts, so that they don't have to return to scholars' opinions in every issue. They shall return to scholars only in problematic issues, and in such cases the opinion of the scholars shouldn't surprise them, as they already know the principles, fundamentals, and rules of their religion.

Islam includes everything the Muslim needs. Allah says: “Nothing have We omitted from the Book.” (Al-An'am, 6:38) He also says: “Verily We shall give life to the dead, and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear book (of evidence).” (Ya-Sin, 36:12) Additionally, Allah says: “All things have We explained in detail.” (Al-Israa, 17:12) In his explanation of this verse Ibn Jarir said: “And everything we have set out in detail, for you people to thank Allah for His favors, and to turn your face in worshiping only to Allah, and leave polytheism and idolatry”[1].

The lawful matters are clearly stated, and the forbidden matters are clearly stated. Beliefs are explicit, laws are perfect, morals are comprehensive, and goals are definite. This comprehensive nature made the pagans of Makkah feel jealous, since they hadn’t previously seen such a doctrine that takes care of every single detail of man’s life, and they asked the Prophet’s companion about this. Salman reported that it was said to him: “Your Prophet (May peace be upon him) teaches you about everything, even about toilet manners.” He replied: “Yes, he has forbidden us to face the Qibla at the time of excretion or urination, and he forbade us from cleansing with right hand or with less than three pebbles, or with dung or bone.”[2] Abu Zar (one of the Prophet’s companions) tells us about this comprehensive nature. As he says: “The Prophet (PBUH) did

1 Jāmi` al-Bayān 15/49.

2 Sahih Muslim, hadith no 1, 262/224.

not leave us except that there is not a single bird flying in the air but that he left us with some knowledge about it..” Abu Zar added: “The Prophet said ‘Nothing brings you closer to Paradise and gets you further from hell, except what has been set forth and cleared for you’”[1].

The Prophet (PBUH) said: “That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it is whole, the entire body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart”[2].

Allah the Almighty told us about the things He has forbidden for us, as He says: “Say: ‘Come, I will recite what Allah has prohibited you from: join not anything as equal with Him; be good to your parents; kill not your children fearing poverty, because We provide sustenance for you and for them – do not come close to shameful deeds, whether open or secret; do not

1 Al Mo’jam Al Kabeer 2/155, graded as Sahih by Al-Albani in his Book of Sahihs 4/416.

2 Sahih Al Bukhari, hadith 52,1/28, Sahih Muslim, hadith1599, 3/1219.

kill a soul which Allah hath made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom. And do not come near the orphan's property, except to improve it, until he attains the age of maturity; give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear, whenever you speak, speak justly, even if a near relative is concerned; and fulfill the covenant of Allah: thus does He command you, that you may remember. Verily, this is My Way leading straight: follow it; do not follow (other) paths: they will scatter you about from His (great) path; thus does He command you, that you may be righteous. "(Al-An'am 6:151-153) In Surat Al-Israa, Allah the Almighty tells us about the rules and verdicts by which the prophets and messengers were sent: “Your Lord hath decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in thy life, do not say to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: ‘My Lord! Bestow on them Your mercy even as they cherished me in childhood …These are among the (precepts of) wisdom, which your Lord has revealed to you. Take not, with Allah, another object of worship, lest you should be thrown into Hell, blameworthy and rejected" (Al-Israa 17: 23-39) A reader can easily see the comprehensive nature of this methodology; this religion already encompasses all laws, verdicts, and principles required as a national constitution, and

that's why the Islamic nation hasn't ever faced a problem concerning defining prohibited and lawful matters on one side, rights and duties on the other. The Islamic nation hasn't ever faced the problem of writing down a constitution, since it always had a pioneering, complete, and fair constitution, which is free of the gaps and defects normally found in classic constitutions which are liable to add and omit, and should be examined for a while to determine how effective they are. That's why governments carry on constitutional amendments from time to time, to bridge the gaps and fix defects.

In Islamic legislation, judges and legislators don't have the authority to consider allowing adultery or usury or sodomy or drinking wine, since all these issues are unlawful and unable to be negotiated. Meanwhile we witness how many problems take place when some countries consider allowing such issues, and then enact laws to decrease the effects of this allowing, such as forbidding drink driving, and warning about the dangers of AIDS and suggesting precautions to avoid it.

It shouldn't be thought that since Islam's message was revealed more than fourteen hundred years ago, it isn't suitable for today's variables. On the contrary, Islam is a very flexible system which is able to match with any variables, in a way that doesn't oppose its fundamentals, principles, verdicts and rules. In Islamic methodologies of jurisprudence there are chapters which discuss ijtihad (the process of making a legal decision

independent of the traditional schools of thought), its issues and solutions. So praise be to Allah, who perfected our religion, completed his favor upon us, and approved Islam as our religion.

Section Two: Protection of Rights

The era we are living in now is mostly characterized by the "rights-demanding" style. You can't miss the various calls for *human rights*, *environmental rights*, *animal rights* etc. Perhaps the reason behind these calls is the extreme violation of these rights, to the extent which necessitates documenting these rights and convicting whoever violates them. Another reason for the violation of these rights is the abandoning of divine legislation which protects these rights, and the supporting of national, racial, and personal interests over these rights.

When contemplating all Divine legislation, one might find that all holy messages since Adam until the Prophet Muhammad (peace be upon them all), were devoted to guaranteeing rights and ending injustice. Not surprisingly, the Prophet (PBUH) shed light on this issue, he defined rights, honored the one who respects them, and warned against violating them. Evidence from the Qur`an and prophetic traditions concerning the rights are divided into two categories: general and specific. The general ones confirm the importance of respecting the rights and fulfilling them, while the specific ones handle these rights in detail, affirming the need to fulfill them, and warning against

violating them. The greatest and most important rights are the rights of Allah the Almighty, which all Divine messages were sent to ensure and fulfill. After the rights of Allah, come the rights of all human beings and creatures towards each other - man or woman, young or old, sane or insane, friends or enemies, travelers or inhabitants, animals, birds, plants, jinnī[1], and the whole environment. All these rights are ensured and honored in a way that has never been matched in all recent international conventions. In the following lines, I'll mention texts which prove the preserving these rights; I'll try to sum up these texts and not discuss further details. The most important rights are as follows:

First: Rights of Allah the Almighty: we should obey Allah and never disobey Him, always pay thanks to Allah and be arrogant, remember Him and not forget Him, worship Him and associate nothing with Him. Mu'adh bin Jabal narrated:

"The Prophet said, "O Mu'adh! Do you know what Allah's right upon His slaves is?" I said, "Allah and His Prophet know best." The Prophet said, "To worship Him (Allah) alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Prophet know best." The Prophet said, "Not to punish them (if they do so).""[2] Allah the Almighty clarifies the purpose of our creation, saying:

1 Supernatural creatures in Arab folklore and Islamic teachings which occupy a parallel world to that of mankind.

2 Narrated by Anas, and ranked as "agreed upon", Sahih Al Bukhari, hadith 5912,5 /2312, Sahih Muslim, hadith 30,1 /58.

"I have only created jinn and mankind, that they may worship Me." (Az-Zariyat 51:56) Worshipping Allah isn't limited to performing a ritual in a sanctuary once a day or once a week; no it is much broader than this. Worshipping Allah means following his orders in every single detail in our lives, and always doing what makes Allah pleased with us and brings us closer to Him. One of the greatest rights of Allah upon His slaves is the right to legislate. He says: "What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the decree of judgment, the matter would have been decided between them (at once). But verily the wrong-doers will have a grievous penalty." (Ash-Shura 42:21) Modern civilizations have assumed this right (the right to legislate), which is a clear violation of Allah's right. Verdicts and laws that organize human life should be derived only from Allah's legislation.

Second: Rights of the prophets: prophets and messengers have rights upon their followers, including believing in them, obeying their commands, worshipping Allah according to the way they inform us, letting go of what they ordered us to abandon. The true Muslim should believe in all prophets and messengers respect and honor them. Allah says: "The Prophet believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His Books, and His Prophets. '(saying) We make no distinction between one and another of His prophets.' And they

say: ‘We hear, and we obey, (we seek) your forgiveness, our Lord, and to You is the end of all journeys’” (Al-Baqarah 2:285) Prophets should be obeyed, as Allah says: “We sent not a Prophet, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come to you and asked Allah's forgiveness, and the Prophet had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful.” (An-Nisaa, 4:64).

Third: Rights of the parents: in Islam parents have a great right upon their children. In the Holy Qur`an, Allah has mentioned the obedience which should be paid to parents straight after mentioning the obedience to be paid to Him , and He made disobeying them and treating them badly a part of disobeying Him. He says: “Your Lord has decreed that you worship none but Him, and that you behave kindly to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: ‘My Lord! Bestow on them your mercy as they cherished me in childhood.’” (Al-Israa 17: 23-24) He also says: “Say: ‘Come, I will recite what Allah has prohibited you from": join not anything as equal with Him; be good to your parents’”." (Al-An'am, 6:151).

Fourth: Rights of children: children have so many rights upon their parents, including choosing a good mother, feeding

them from what they eat, dressing them from what they dress, giving them good names, giving them good education, raising them well, guiding them to the right way (according to Islam) with proofs and evidences, spending on them, supporting them in their marriage, praying to Allah for them, loving them, having mercy upon them,…etc. I preferred not to mention proofs for each of these rights for the sake of brevity.

Fifth: Mutual spousal rights: this issue has been mentioned so many times in the Holy Qur`an, so I'll mention only three instances to indicate how merciful Allah is, since He bestows on us a lot of favors, among which is marriage. The verses are as follows:

First verse: Allah says: "And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." (Ar-Rum 30:21) When contemplating this verse, especially His saying "among yourselves," one should realize the greatness of Islam, and the honor it gave to intimate affairs like love and marriage.

Second verse: Allah says: "Permitted to you, on the night of the fasts, the approach to your wives. They are clothing garment for you, and you are a garment for them." (Al-Baqarah 2:187) He used the word "garment" to describe the support, help and coverage each one should provide to the other. Is there anything

that connects to the body more than a person's clothes and is always with him!

Third verse: Allah says: "on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good." (An-Nisaa 4:19) Allah the Almighty tells us that relations between married couples should be built on mutual understanding and kindness.

Sixth: Rights of humans towards each other: to act friendly and behave with each other with a good manner. The Prophet (PBUH) says: "Do not view any good act as insignificant, even the act of greeting your brother with a smile on your face."[1]. To greet each other when meeting, to visit the sick, to accept invitation when invited, and to accompany the funeral procession of those who passed away are from the rights Islam has conferred between Muslims. The Prophet (PBUH) says: "A Muslim has five rights upon his fellow Muslims: to return the greeting, to visit the sick, to follow the funeral procession, to accept invitations, and to reply to whoever sneezes"[2].Also, prevent harm from reaching him.

Some people asked Allah's Prophet (PBUH), "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One

1 Ibid, Hadith 2626,4 /2026.

2 Sahih Al Bukhari, hadith 1183,1 /418, Sahih Muslim, hadith 2162, 4/1704.

who avoids harming the Muslims with his tongue and hands."[1]. A Muslim shouldn't ever violate another Muslim's money, honor, blood or religion, as the Prophet (PBUH) clarified in front of the greatest gathering of his companions in the farewell sermon. He said: "Verily, Allah Has prohibited to you your blood, your properties, and your honor; (all these) are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Makkah) of yours, in this month of yours." The Prophet (PBUH) repeated his statement again and again. After that he raised his head and said, "Have I conveyed (the Message) to them. They answered "yes". The Prophet (PBUH) then said, "O Allah, be a witness." He said this three times. " He (PBUH) then said, "Do not apostate after me, by killing one another."[2]. The Prophet (PBUH) added: "Muslim's blood, properties and honor are sacred to one another."[3] There are many more proofs for this; but the purpose here was to present brief evidences.

Seventh: Rights of neighbors: Jibreel kept urging the Prophet (PBUH) to be kind to his neighbors so much that the Prophet (PBUH) thought he would order him to make them his heirs. The Prophet (PBUH) said, "The angel Jibreel kept advising me concerning the neighbor until I thought the neighbor was going to be given inheritence"[4]. The Holy Qur`an

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1 Sahih Al Bukhari, hadith 1,11 /13, Sahih Muslim, hadith 1,40 /65.

2 Sahih Al Bukhari, hadith 4141,4 /1598, Sahih Muslim, hadith 1218,2 /889.

3 Ibid, hadith 2564, 4/1986.

4 Ibid, hadith 2624, 4/2025.

clarified that neighbors are of three types; first: those who have kinsfolk's rights, neighbor's rights, and Islam's rights. Second: those who have neighbor's rights, and Islam's rights. Third: those who have only neighbor's rights. Allah the Almighty says: "Worship Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are near neighbors who are strangers, the companion by your side, the wayfarer and what your right hands possess: for Allah loves not the arrogant, the vainglorious." (An-Nisaa 4:36) The Prophet (PBUH) warned against harming neighbors and made it clear that harming a neighbor is more serious than harming others. He (PBUH) said: "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer.'" It was asked, "Who is that, O Prophet of Allah?'" He said, "One whose neighbour does not feel safe from his evil"[1].

These are just some of the rights Islam came to fulfill and protect. There are a lot of rights I preferred not to mention for the sake of brevity, including: rights of the scholar, rights of the travelers, rights of the poor, rights of the widow, rights of orphans, rights of the needy, rights of the insane, rights of the enemy, rights of the animals, birds, and jinn, and rights of the environment. Whoever studies the Holy Qur`an and prophetic tradition, he will find many evidences of these rights, there are also a lot of Islamic books that discuss this issue in detail.

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1 Sahih Al Bukhari, hadith 5670, 5/2240, Sahih Muslim, hadith 46, 1/68.

Section Three: Financial Development and Investments

Funds and finance are the backbone of any economy, and money is a means of sustenance for people. Allah says: “Do not make incharge over your property those weak of understanding, (property) which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.” (An-Nisaa 4:5) That’s why Allah has forbidden his worshippers from giving their money to those who do not have sound judgment, because they don’t know how to manage this money or save it.

According to the Islamic perspective, all money and property belong to Allah, and He gave it us to make our living from it. He says: “Give them something out of the means which Allah has given to you.” (An-Nur 24:33) Allah has given us money in order to examine us. He says: “Then We made you heirs in the land after them, to see how you would behave!” (Yunus 10:14) And He, Allah the Almighty, permits trading to develop the money. He says: “That is because they say: ‘Trade is like usury,’ but Allah has permitted trade and forbidden usury.” (Al-Baqarah 2:275) and He says: “O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the remembrance of Allah, and leave off business; that is best for you if you knew! And when the prayer is finished, then you may disperse through the land, and seek of the bounty of Allah; and celebrate the praises of Allah often

that you may prosper." (Al-Jumu'a 62:9-10) Islam doesn't forbid accumulating wealth as long as it all earned by legal means, since trade isn't made to earn just what is enough to survive. The Prophet (PBUH) said: "It is fine to be rich, as long as you fear Allah"[1].

Trade should be done according to Islamic laws, which means it should be free from usury, deceit, ignorance, betrayal, injustice, free from harm to both parties, and the items sold or bought shouldn't be stolen. The Prophet (PBUH) said: "Money and property are sweet for one who takes it with its due right, spends it with its due right; and the who takes it illegally will be like the one who eats but is never satisfied"[2].

The Prophet (PBUH) told Amr Ibn Al As: "Amr, the best money is that of the most pious man"[3]. Islam tells us to enjoy delicious food without profusion or niggardliness. Allah says: "O Children of Adam! Wear your beautiful apparel at every

1 Sunan Ibn Maja 2/724, Al Busiry said in his book Musbah Al Zogaga 2/5: "this hadith is sahih (correct), and its narrators are trusted", Al Albani ranked it as "sahih" in his commentary on Al Sunan, Al Mustadrak on the Two Sahihs, 2/3. Al Hakim said: "this hadith is madani (said after prophet's immigration) and it is sahih", also ranked as Sahih by Al Zahabi in his commentary and Al Albani in Al Sahih 1/285.

2 Sahih Al Bukhari, hadith 6063, 5/2362.

3 Al Musnad for Imam Ahamad 4/197, Hadith Encyclopedia commentators said: "this hadith is sahih on the authority of Muslim, and Al Mustadrak on the two Sahihs 2/3.

time and place of prayer; eat and drink; but waste not by excess, for Allah loves not the wasters." (Al-A'raf 7:31) Islam permits those who are rich to enjoy their money (within limits) and enjoy looking good. Abi Alahwas narrated on the authority of his father that the Prophet (PBUH) saw him (his father) wearing torn garments and looking poor. The Prophet (PBUH) asked him: "Do you have property?" He answered: "Yes, I do." Then the Prophet asked: "What kind of property?" He answered: "From all kinds of property" The Prophet (PBUH) said: "As Allah granted you such wealth, He likes that it should be seen on you." This showing of wealth should be reasonable, in order not to turn overly proud and vainglorious. That's why when the Prophet (PBUH) prohibited vainglory, some of his companions thought that it included looking good. Abdullaah Ibn Mas'ood narrated that the Prophet (PBUH) said: "No one will enter Paradise who has an atom's weight of pride in his heart." A man said: "What if a man likes his clothes to look good and his shoes to look good?" He (PBUH) said: "Allah is beautiful and loves beauty. Pride means denying the truth and looking down on people"[1].

Allah the Almighty urged us to spend money in prescribed ways. He says: "Believe in Allah and His Prophet, and spend (in charity) out of the (substance) whereof He has made you heirs. For those of you who believe and spend (in charity), for them is

1 Sahih Muslim, hadith 1, 91/93.

a great reward." (Al-Hadid 57:7) He also indicated the needy and beggars by saying: “And in their wealth and possessions is the right of the (needy), him who asked, and him who (for some reason) was prevented (from asking).” (Az - Zariyat 51:19) One of the five pillars of Islam is “ zakat ” (alms giving), which means giving a certain percentage of one’s possessions (surplus wealth) to charity, generally to the poor and needy. The Qur`an clarified how zakat should be given, and to whom, in order to prevent cheating and so that the money goes to those who really deserve it.

Section Four: Justice

The term “justice” indicates what is agreed upon to be fair. It is the principle of moral rightness, and inclining to what is right. Allah the Almighty has attributed this great concept to Himself, and ordered his servants to apply it among themselves, and He has forbidden injustice, since injustice and unfairness hinder life and make it impossible. Great civilizations and empires can’t be established except on justice, equality, and reliability. No civilization can survive and flourish, unless the oppressed ones know for sure that law will restore their rights, and the oppressor knows for sure that he will be punished.

Many verses in the Holy Qur`an and prophetic traditions support this principle, urging the application of justice, and forbiddance of injustice. They also indicate the positive results of applying justice, and warned against the corruption stemming

from injustice. Allah the Almighty has forbidden injustice for Himself. He says: "O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another .... O My servants, these are your deeds, I record them for you, then I will recompense you for them. Whoever finds something good, let him give praise Allah, and whoever finds something other than that, let him blame no one but himself"[1].

The Prophet (PBUH) has applied justice so perfectly, that in his last illness he was afraid to meet Allah carrying the burden of committing an unintended injustice against anyone, so he went out to the mosque crutched on the arm of his cousin Al-Fadl ibn al-Abbas, and addressed the people. Al-Fadl says: "The Prophet (PBUH) came to me while he was very sick, suffering from pain, and he asked me to help him go to the mosque. He entered it band-headed, sat on the pulpit and made a speech to the people who were gathering together around him, (Al-Fadl goes on narrating the Prophet's speech until he said) the Prophet (PBUH) said: 'If I have taken money from anyone, then let me take it back now". A man then said: 'You owe me three dirhams.' The Prophet (PBUH) said: 'I don't accuse anyone of lying, and I don't ask anyone to swear on what he is saying, but would you remind me for what I owe you three dirhams.' The man said: 'Don't you remember when a needy man asked you

1 Sahih Muslim, hadith 2577, 4/1994.

for some charity, and you ordered me to give him three dirhams?' The Prophet (PBUH) then said: 'Fadl, pay him the money'"[1].

In the Prophet's time, there was a robbery and the thief who committed this robbery was a woman belonging to the Bani Makhzoum clan, which is a subsidiary clan from the tribe of Quraish, to which the Prophet (PBUH) belongs. To the Bani Makhzoum clan belongs Khalid Ibn Al Waleed (may Allah be pleased with him), one of the greatest Muslim military leaders. In the days of pre-Islamic ignorance, there was a differentiation between noble people, rich people and poor people in penalty - they used to punish the poor and let the rich go. So they were looking for someone to intercede for the woman with the Prophet (PBUH), and they choose Usama Ibn Zaid for this job. When Usama asked the Prophet (PBUH), his face changed and he became angry, and he clarified how this injustice and inequality destroyed the previous nations. 'Aisha narrated: "The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, 'Who will intercede for her with Allah's Prophet?' Some said, 'No one dares to do so except Usama bin Zaid, the beloved one to Allah's Prophet.' When Usama spoke about that to Allah's Prophet (PBUH), Allah's Prophet (PBUH) said, 'What destroyed the nations

1 Al Bayhaki, Al Sunan Al Kobra 6/74. Also classified in Al Bukhari, hadith 3816, 6/1486.

preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand.'[1] The Prophet (PBUH) explained that prescribed punishments should be executed on everyone, even if the thief was his daughter Fatima, may Allah be pleased with her, even though should would never ever steal".

This kind of justice should be applied to nobleman and to commoner, to friend and to foe. Even if our enemies treat us unjustly, reciprocity isn't justified. Allah the Almighty says: "Don't let the hatred of some people in shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help one another in righteousness and piety, but don't help one another in sin and transgression: fear Allah, for Allah is strict in punishment." (Al-Maidah, 5:2) Allah the Almighty also reminds His servants to apply justice irrespective of the socio-economic status of the accused, regardless if he is a close poor person or a nobleman. He says: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it is (against) rich or poor; for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted

1 Sahih Al Bukhari, hadith 3526, 3/1366.

with all that you do" (An-Nisaa, 4:135).

After the Muslims' nations had grown and expanded, one of the military Muslim leaders, Qotaiba (may Allah have mercy upon him) entered the city of Samarkand and brought some Muslims to inhabit the city without consulting the original inhabitants. They decided to complain about him to the caliph, Omar Ibn Al Khatab, sending a delegation to tell him about this issue. When Omar (may Allah be pleased with him) heard about this, he sent a message to his local official representative in Samarkand, ordering him to assign a judge to rule in this issue, and if he ruled to expel the Muslim inhabitants, his rule should be executed. The caliph representative assigned judge Jumaii Ibn Hadir Al Baji, who ruled to expel the Muslim inhabitants. When the original inhabitants saw this kind of justice they decided to let the Muslims live with them in the city.

Section Five: Strength

Definition: strength is the quality or state of being strong; it is the antonym of weakness, and synonym of power.

Life can't go on without strength; any civilization needs strength to survive, to protect the rights, to prevent injustice, to terrify the enemies, to support goals, and to bring welfare and security to the society. You can see that any powerful country has a developed educational system, qualified medical care and

hospitals, a powerful army, and effective communication with other countries.

According to Islam, strength should be used only to protect the rights of the nation and the individuals, and to deter enemies and those who seek to cause harm. Strength helps to fulfill Divine supremacy and makes religion, all of it, for Allah, to render human's submission and obedience sincerely and solely for Allah, not for a particular race or individuals. It is also to guarantee an honorable, comfortable life for the whole society, and to protect it from corruption and evil. Strength in Islam is a way to build, not to destroy, a way to support justice and prevent injustice. Even though there were some instances of injustices in the history of Islam, it is not approved in Islam and according to Islamic values. Strength can't be useful unless it is combined with piety and righteousness. Therefore, the best Muslim is the one who is strong and pious. Allah says: "(One of the daughters said: '"O my (dear) father! Engage him on wages; truly the best of men for you to employ is the (man) who is strong and trustworthy.'" (Al-Qasas, 28:16) Cultures other than Islam use strength and power to support one race over another or to fulfill a nation's interests; which is why wars happen and nations engage in battle. Humanity has suffered from wars that broke out under these circumstances - consider World War I, World War II, and the Cold War as examples. Countless people were killed because of the uncontrolled and unbalanced strength of certain nations which respect no rule or honor any value.

Islam, as a comprehensive religion, has introduced all that is needed to guarantee an honorable and comfortable life. There are a variety of texts from the Qur`an and prophetic tradition that handled this issue. When contemplating these texts, we can see that Allah the Almighty has ordered us to be prepared with enough strength and power to face any circumstances. He says: “Against them make ready your strength to the utmost of your power.” (Al-Anfal, 8:60) The Prophet (PBUH) guides us to the most important factor regarding military power, and the most effective one in the field of war. As he said: “Verily, power is shooting! Power is shooting. Power is shotting” Additionally, he (PBUH) warned against abandoning practice if you are a good shooter. He said: “Whoever gives up arrow-shooting after having learnt it, is not of us or does not incline towards right.”[1] When considering the elements that constitute any powerful army nowadays, we can see that shooting and shooting skills are the most important ones, since military strength depends on missiles, rocket launchers, bombs, and machine guns. The Prophet (PBUH) urged Muslims to practice shooting at a time in which war used to depend on swords, spears and arrows, and there were no guns or missile shooters, which indicates the foresight of the Prophet (PBUH) as he highlighted the real source of power.

1 The two Hadith are in Sahih Muslim, hadith 1917 and 1919, 3/1522.

This power, which we as Muslims are ordered to possess and develop, is used only to secure rights and deter injustice and oppressive enemies. It is the kind of power that intends to settle peace and apply justice; that is why Allah the Almighty has ordered us to accept peace if our enemies offer it. He says: “But if the enemy inclines towards peace, you should (also) incline towards peace, and trust in Allah, for He is the One that hears and knows (all things)” (Al-Anfal, 8:61).

In the Holy Qur`an, Allah is tells us about the story of His prophet Hud with his people. Allah the Almighty informed his prophet Hud to guide his people to obey Allah and repent for their sins, so that Allah would double their powers. He says: “And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength, so don’t turn back in sin!” (Hud, 11:52) This guidance isn’t for Hud’s people only, but is for us too, and for all humans, as the Qur`an’s commandments are universal and aren’t time-limited.

The Prophet (PBUH) stated that a Muslim should pay attention to what is beneficial for him in this life and in the afterlife, since the strong believer is dearer to Allah than the weak believer. The Prophet (PBUH) says: “A strong believer is better and is more beloved to Allah than a weak believer, and there is good in both, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose

heart. If anything (in the form of trouble) comes to you, don't say: 'If I had not done that, it would not have happened so and so.', but say: 'Allah did what He had ordained to do.' (because) 'If' opens the (gate) for the work of Satan"[1].

In his commentary on this hadith, Ibn Al Qayyim says: "Man's happiness lies in doing what is useful and beneficial for him in this life and in the Hereafter, and it is much better if that thing which is beneficial for him is a good deed. The bottom line here combines between two points: 1- striving to good deeds, and 2- striving to good deeds that bring him happiness." Ibn Al Qayyim also explained the Prophet's (PBUH) saying "And seek help from Allah," as follows: Since man can't adhere to doing good deeds without help and guidance from Allah, he was ordered to seek help from Allah in order to fulfill the verse "You alone do we worship, and Your aid do we seek". Scholars other than Ibn Al Qayyim said that seeking help from Allah means asking Allah alone for help, as Allah says: "You alone do we worship, and Your aid we seek." So Man can do nothing without help from Allah, and no one but Allah can support him. The winner is the one who gets help from Allah, and the loser is one who failed to seek help from Allah[2].

In this hadith, the Prophet (PBUH) warned us against letting illusions and depressing thoughts prey on our minds if things

1 Ibid, hadith 4,2664/ 2052.

2 Fath Al Majeed p 394,395.

don't go the way we had hoped. The Prophet (PBUH) explained that saying 'If I had not done that, it would not have happened' when experiencing difficulties, will bring nothing but regret and remorse. Al Qurtubi said in his book Al Mufhim: "The point in this hadith is that in case of something bad or undesired happening to us, we should submit to Allah's will, be content in His Divine decree, and let go of the past. If we continue to dwell on the past and, one might say: 'If I had not done that, it would not have happened.' which consequently will open the (gate) for Satan, leading an individual to lose trust in Allah's Divine decree"[1]. The extract of this hadith could be summarized as follow:

1. A strong believer is better and is more beloved to Allah than a weak one.
2. A Muslim is ordered to seek what is useful and beneficial for him.
3. A Muslim should seek help from Allah and not lose heart.
4. When having a bad time or facing some trouble, one shouldn't regret the past and feel remorse about what has already happened. Instead, one should learn from mistakes and never quit seeking one's goals. As the Prophet (PBUH) said: "A believer is not stung twice by

1 Fath Al Bari 13/228.

something out of the same den".

As a Muslim is ordered to be strong, Islam has clarified the ways to be strong, and from ways that make one opposite to that, as follows:

First: A Muslim should believe that Allah is the continual provider and the firm possessor of strength, so he should always seek help from Allah. Muslims are ordered to say "There is no strength and no power except by Allah" in all circumstances. This indicates that man can do nothing without help and support from Allah, and this is why Muslims fear nothing, since they know that everything goes according to Allah's will. The stories of the prophets with arrogant and powerful disbelievers are the best proof regarding this issue. We read in the holy Qur`an about the prophet Ibrahim (PBUH) urging Nimrod, Moses (PBUH) urging Pharaoh, and Prophet Mohammad (PBUH) urging the people of Quraish. Although those Prophets were fighting against powerful and well organized enemies, ultimately, they were all victorious because of their reliance on Allah. As He says in the Qur`an: "We have no reason why we should not put our trust in Allah. Indeed He has guided us to the ways we follow. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust in Allah. And the Unbelievers said to their prophets: 'Be sure we shall drive you out of our land, or you shall return to our religion.' But their Lord inspired (this message) to them:

'Verily We shall cause the wrongdoers to perish! And verily We shall cause you to abide in the land, and succeed them. This for those who fear the time when they shall stand before My tribunal, those who fear the punishment denounced.'" (Ibrahim, 14:12-14).

Second: A Muslim must believe firmly in Allah's legislation and commands, without fear or weakness. Allah the Almighty said to Musa: "And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): 'Take and hold these with firmness, and enjoin your people to hold fast by the best in the precepts; soon shall I show you the homes of the wicked, (how they lie desolate).'" (Al-A'raf, 7:145) Allah the Almighty revealed to our Prophet Mohammad (PBUH) the story of the children of Israel. He says: "And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai) (saying): 'Hold firmly to what We have given you and bring (ever) to remembrance what is therein, perchance you may fear Allah'" (Surah Baqarah: 53) And He, Allah the Almighty, told His prophet Yahya to take the Scripture with determination: "O Yahya! Take hold of the book with might.' And We gave him wisdom even as a youth." (Maryam, 19:12) This command to hold our beliefs firmly apply also to all aspects of life, as we are ordered to work hard to provide the best for ourselves and our community.

Third: A Muslim should do his part and then rely upon Allah the Almighty. Putting trust in Allah shouldn't prevent him from doing his part, and knowing that he has to do his part shouldn't prevent him from relying on Allah. As the Prophet (PBUH) told the man who came to the mosque to offer his prayer as he dismounted from his camel and asked the Prophet (PBUH): "Oh Prophet of Allah, do I tie it and rely (on Allah that the camel will be where I left it after I come out of the Mosque), or do I leave it here loose and rely (on Allah that the camel will be where I left it after I come out of the Mosque)?" The Prophet (PBUH) replied, "Tie the camel and then rely upon Allah that the camel will be where you tie it when you come out of the Mosque"[1].

Fourth: A Muslim should accept the outcomes of his efforts and be always satisfied with what Allah has decreed. A Muslim knows that whatever happens to him is predestined, so a Muslim doesn't fall into despair or give up when facing difficulty.

This belief in Allah's will, combined with the belief that one should do his part, makes the Muslim courageous and removes any fear from his heart, since he believes that Allah is the only supporter, and he should seek help only from Allah.

Fifth: A Muslim should warn against disobeying Allah. If people disobey Allah and break the commandments of His prophets, then they will be punished. This is a Divine tradition,

1 Sunan Al Termiddi 4/668.

which may be delayed for reasons known only by Allah, but ultimately, it will take place. Allah the Almighty says: “And the unbelievers said to their prophets: ‘Be sure we shall drive you out of our land, or you shall return to our religion.’ But their Lord inspired (this Message) to them: ‘Verily We shall cause the wrongdoers to perish! And verily We shall cause you to abide in the land, and succeed them. This is for those who the time when they shall stand before My tribunal, such as fear the punishment denounced.’” (Ibrahim, 14:13-14) He, Allah the Almighty, also told us about the previous nations, saying: “Do they not travel through the earth, and see what was the end of those before them (who did evil)? Allah brought utter destruction upon them, and similar (fate awaits) those who reject Allah.” (Muhammad, 47:10).

Any disorder or corruption that happens in the world is primarily a result of disobeying the prophet (PBUH). Allah says: “Mischief has appeared on land and sea because of (the deeds) that the hands of men have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from evil).” (Ar-Rum, 30:41).

Sixth: A Muslim must warn against that which diminishes strength and dooms it to failure. There are two things which diminish strength:

1- Disputing and disunion. Allah says: “And fall into no disputes, lest you lose heart and your power depart; and

be patient and persevering, for Allah is with those who patiently persevere." (Al-Anfal, 8:46) This is on the societal level. Additionally, on the individual level, Allah the Almighty warned against irresolution. He says: "And consult them in affairs (of the moment). Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)." (Al- 'Imran, 3:159).

2- A Muslim shouldn't be deceived or inflated by strength and power, since it leads to abandoning relying on Allah and underestimating the power of the enemy. Allah says: "Assuredly Allah did help you in many battlefields and on the day of Hunain: behold! Your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat. Then Allah poured His calm on the Prophet and on the believers and sent down forces which you saw not: He punished the disbelievers; thus does He reward those without Faith." (At-Tauba, 9:25-26) Allah the Almighty also told us about the previous nations who were deceived by their power and multitude, but it never availed them at all. Allah says: "Do they not travel through the earth, and see the end of those before them, though they were superior to them in strength? Nor is there anything whatsoever in the heavens or on earth that

can be more powerful than Allah, for He is All-Knowing, All-Powerful" (Fatir, 35:44).

Section Six: Accepting Opposing Opinions

To accept different opinions from those who share with you the same belief, creed or nationality and to be tolerant with them, even if they are unfair or ignorant, is normal. However, dealing with enemies with a similar attitude can be reached only via adherence to Divine legislation. Islam introduces the most perfect and most tolerant model in dealing with opposing opinions, and there are a lot of Qur`anic verses and Prophetic traditions which give us guidelines for dealing with opposing opinions and being tolerant with them.

Islam guides us to be fair and just with enemies, even if they are unfair and unjust. Allah says: "Let not the hatred of some people in (once) shutting you out of the Sacred Mosque leads you to transgression (and hostility on your part). Help one another in righteousness and piety, but don't help one another in sin and rancor. Fear Allah, for Allah is strict in punishment." (Al-Maidah, 5:2) This verse, which contains great and correct guidelines, was revealed to the Prophet (PBUH) just after the pagans of Makkah prevented him and his companions from performing pilgrimage. No one can deny the greatness of this Divine guideline which urges the Prophet (PBUH) and his companions to act with justice and fairness and to avoid letting

hatred of the enemy lead them to transgression. The verse is sealed by the command to fear Allah, and reminds us that Allah is severe in punishment. In explaining this verse Ibn Jarir said: “You believers shouldn’t let the hatred of a people for having obstructed you from the Holy Mosque lead you to transgress and violate the orders of Allah, but you should obey Allah in all matters, whether comfortable or detestable.”[1] This adherence to justice with the enemy doesn’t mean responding to them with servility or submission since Allah legislated fulfilling the rights, and urged for forgiveness, as previously discussed in the “Justice" section.

While Islam urges Muslims to deal fairly with enemies, it also urges them Muslims to guide others to the right way (Islam) in order to share the great interest which Islam has brought to mankind as the religion to all humanity. The message of Islam isn’t limited to a certain nation or a race. Allah the Almighty has ordered his Prophet (PBUH) to: say: “O men! I am sent unto you all, as the prophet of Allah” (Al-A'raf, 7:158).

Unlike Christianity, Islam’s message is universal, which means it isn’t limited to a nation or a race. The Bible tells us about the story of the woman who came to Jesus (PBUH) to heal her daughter: “The woman whose daughter had an unclean spirit heard about [Jesus], and came and fell down at his feet. The woman was a Greek, by race a Phoenician from Syria, and she

1 Jāmi` Al-Bayān 6/66.

started asking him to drive the demon out of her daughter. He responded to her by saying: ‘Let the children first be fed, since it isn't good to take bread out of children's mouths and throw it to the dogs!’ (Mark 7:26-27) Also: “Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces” (Matthew 7:6).

These texts indicate that the message of Jesus was dedicated to the children of Israel, and that its message wasn’t universal. This issue was confirmed by Matthew, when he said that the message of Jesus was confined to certain people: “These twelve Jesus sent out, charging them: ‘Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel’ (Matthew 10: 5,6).

Islam urged us to be patient with opposing opinions, and to act with tolerance, no matter how unreasonable the other opinion seems. The best proof for this is the situation that happened between the Prophet (PBUH) and the Jewish rabbi Zaid Ibn Su'na, when he displayed extreme foolishness in acting with the Prophet (PBUH) in front of his companions. To understand how foolish this is, consider that the Prophet (PBUH) was the head of the Islamic nation, and the aggressor belongs to a different nation and a different religion, and that the Prophet (PBUH) reacted with extreme calm and an outstanding forbearance.

Abdullah Ibn Salaam narrated that when Allah decreed that Zaid Ibn Su'na should accept Islam, Zaid Ibn Su'na himself said, “When I looked at Muhammad, I recognized all the signs of prophecy except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness”[1].

Zaid Ibn Su'na narrates further that the Prophet (PBUH) had just emerged from his room one day with Ali Ibn Abi Taalib, when a rider who appeared to be a bedouin came to him. He said, "O Rasulullaah, a few people from a certain tribe have accepted Islam because I told them that they will receive abundance in sustenance if they accepted Islam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah I fear that they may leave the fold of Islam out of greed, just as they had entered out of greed. If you agree, we could perhaps send them something to assist them".

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1 Zayd Ibn Su’na knew prophetic signs as he read them in the Torah and the Bible, since the Prophet Mohammad (PBUH) was mentioned in the two holy books. A lot of Jewish and Christian scholars, who have converted to Islam, issued books identifying texts that mentions the prophet Mohammad (PBUH) in the Torah and the Bible. These books include: Efham Al Yahood for Al Almagrebi, Al Deen w Aldawla for Ali Ibn Rabban Al Tabari, Tohfat Al Areeb for Anslam Tormida who converted to Islam and changed his name to Abdullah Al Turjman, Mohammad in the holy book for Abd Alahad Dawood. All those scholars were Jewish and Christians who then converted to Islam.

Zaid Ibn Su'na said, Rasulullaah looked at the person beside him whom I assume was Ali. He said, “O Rasulullaah I don’t think that anything is left of that wealth.” Zaid Ibn Su'na approached Rasulullaah and said, “O Muhammad, do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?” Rasulullaah replied, “Alright, but do not specify whose orchard it shall be.” Zaid Ibn Su'na agreed, and the deal was done. Zaid Ibn Su'na opened his purse and paid eighty pieces of gold for the specified amount of dates on a specified date. Rasulullaah handed over the money to the person and said to him, “Take this to assist them”.

Zaid Ibn Su'na narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah left his home to perform a funeral prayer. With him were Abu Bakr, Umar, Uthmaan and several other companions. When they approached a wall to sit by, Zaid Ibn Su'na came to Rasulullaah and grabbed hold of Rasulullaah's collar. Staring angrily into the face of Rasulullaah, he said: “O Muhammad! When are you going to pay my dues? By Allah all that the children of Abdul Muttalib have learnt is how to procrastinate by mixing with you people, now I have first-hand knowledge of this!”.

Zaid Ibn Su'na says that as he was doing this, his gaze fell on Umar. He noticed that Umar's eyes were starting to roll with anger and he stared with fury. He said, ‘O enemy of Allah, do you speak to Rasulullaah like that and treat him in this manner?

Had it not been for respect of being in the company of Rasulullaah, I would have cut off your neck.’ Zaid Ibn Su'na says that all the while, Rasulullaah looked at him in a most calm and unruffled manner. Rasulullaah then said to Umar, ‘O Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. O Umar go with him and give him his dues. Also give him twenty saa (weights scale - a standard measure that equals 3kg) of dates extra in lieu of the threat you gave him’”.

Zaid Ibn Su'na says that Umar took him along, paid him what was due and added another twenty saa to it. When Zaid Ibn Su'na asked Umar what the twenty saa extra were for, Umar said that it was the command of Rasulullaah because of the threat he had made. Zaid Ibn Su'na then asked, ‘O Umar do you recognize me?’ ‘No’replied Umar. Zaid Ibn Su'na said, ‘I am said Ibn Su'na.’ ‘The Rabbi?’ asked Umar. ‘Yes, the Rabbi,’ was the reply. Umar then asked, ‘But why did you behave as you did? Why did you speak as you did?’ Zaid Ibn Su'na replied, ‘O Umar when I looked at Muhammad, I recognized all the signs of prophecy except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. O Umar I make you witness to the fact that I am content with Allah as my Lord, with Islam as the true religion and with Muhammad as my prophet. I also make you witness to the fact that I give half of my wealth - and I am

one of the wealthiest people - as charity to the entire ummah (nation) of Rasulullaah.' Umar said, 'Say that it is for a part of the ummah because you will be unable to give to all of them.' 'Alright,' said Zaid Ibn Su'na, 'then for a part of the Ummah.' Umar and Zaid Ibn Su'na then returned to Rasulullaah and Zaid Ibn Su'na exclaimed, 'I testify that there is none worthy of worship but Allah and that Muhammad is Allah's servant and prophet.' He therefore accepted belief and pledged his allegiance to Rasulullaah. He participated in many expeditions with Rasulullaah and was eventually martyred during the expedition to Tabuk, as he was advancing and not retreating. May Allah shower His mercy on Zaid Ibn Su'na"[1].

Another case that shows the Prophet's (PBUH) tolerance and forbearance is the case of Abdullah bin Ubai Ibn Salol (the chief of hypocrites) who betrayed the Prophet (PBUH) in the battle of Uhud and retreated with one third of the army[2]. Nevertheless, when he died, the Prophet (PBUH) offered him the funeral prayer, and asked Allah to forgive him. Ibn 'Umar narrated: "When 'Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet and said, 'O Allah's Prophet! Please give me your shirt to shroud him in, offer his funeral prayer and ask for Allah's forgiveness for him.' So Allah's Prophet (PBUH)

1 Al Ahadith Al Mukhtara 9/446-448, and Al Mustadrak 3/700, Al Hakim classified it as "Sahih", Sahih Ibn Hibbaan 1/523, Al Sunan Al Kobra for Al Bayahki 6/52.

2 Abd Al Razek classification 5/365, and Tafsir Al Quran Al Atheem 1/401.

gave his shirt to him and said, ‘Inform me (when the funeral is ready) so that I may offer the funeral prayer.’ So he informed him and when the Prophet intended to offer the funeral prayer, 'Umar took hold of his hand and asked, ‘Has Allah not forbidden you to offer the funeral prayer for the hypocrites?’ The Prophet said, ‘I have been given the choice, for Allah says: “(It does not avail) whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them.’ (9.80) So the Prophet offered the funeral prayer and on that the revelation came: ‘And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that die’”"[1].

The Prophet (PBUH) gave his shirt to shroud 'Abdullah bin Ubai in, so that Allah might ease his punishment. See how merciful and tolerant the Prophet (PBUH) is, the man was already dead and could provide no harm or benefit to anyone, but the nobility of the Prophet (PBUH) drove him to forgiveness and tolerance. Books of prophetic tradition mention many such instances which show how the Prophet (PBUH) acted with nobility and tolerance towards a lot of disbelievers who previously fought and tortured him and his companions.

Muslims aren’t ordered only to be tolerant with opposing opinions, but are also ordered to help them and guide them to

1 Sahih Al Bukhari, hadith 4394, 4/1715.

the right way. The Prophet (PBUH) spared no effort in guiding the disbelievers to the right way. Allah says: “You would only, perchance, worry yourself to death, following after them, in grief, if they believe not in this message.” (Al-Kahf, 18:6) And He says: “Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not your soul go out in (vainly) sighing after them: for Allah knows well all that they do” (Fatir, 35:8).

The following hadith shows how the Prophet (PBUH) was keen on guiding people to the right way. Anas narrated: “A young Jewish boy used to serve the Prophet, and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abu-l-Qasim and the boy embraced Islam. The Prophet came out saying: ‘Praises be to Allah who saved the boy from the hellfire.’”[1].

This Divine approach in dealing with opposite opinions has a lot of great positive aspects, among which is that Allah urged the oppressed ones to forgive when they have the power to take revenge from the oppressor, if this forgiveness will make him (the oppressor) a better individual. Allah says: “The recompense for an injury is an injury equal thereto (in degree): but if a

1 Ibid, hadith 1290, 1/455.

person forgives and makes reconciliation, his reward is due from Allah; for (Allah) loves not those who do wrong." (Ash-Shura, 42:40) Allah also says: "And if you punish them out, punich them no worse than they did with you; but if you show patience, that is indeed the best (course) for those who are patient" (An-Nahl, 16:126).

When the Prophet (PBUH) returned to Makkah victorious and captured those who previously tortured him and his companions, forcing them to leave Makkah, he said to them: "What do you think I will do to you?" They said: "Good." One of them said: "We say it is good and believe it to be good. You are a good brother and a good nephew, though you have power over us." The Prophet (PBUH) said: "I will say to you what my brother Yusuf said: 'No reproach shall this day be upon you, and Allah will forgive you. He is the Most Merciful of those who have mercy.' (Yusuf 12: 92) Go, you are free".

Adopting tolerance in dealing with opposite opinions goes to a further level, as Allah orders us to deal with others (who are disbelievers, and don't fight against Islam) with good conduct. He says: "Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just." (Al-Mumtahana, 60:8) Ibn Jarir said: "The best approach concerning this issue is: 'Allah doesn't forbid you to act kindly with those who are disbelievers, as long as they don't

fight against you'"[1].The following example gives more clarification to this issue. Asma' bint Abu Bakr narrated: "My mother came to me during the lifetime of Allah's Prophet and she was a pagan. I said to Allah's Prophet (seeking his verdict): 'My mother has come to me and she desires to receive a reward from me. Shall I keep good relations with her?' The Prophet said: 'Yes, keep good relations with her'"[2].

When studying the tradition of the Prophet (PBUH), one might find a lot of situations between him and the Jews and Christians of his time. All these situations indicate that the Prophet (PBUH) didn't adopt prejudicial stances against Jews or Christians. On the contrary, the Prophet (PBUH) dealt with them very kindly. His servant was a Jewish young man. Also he (PBUH) used to trade with the Jews as previously mentioned in the story of Zayd Ibn Su'na, and he, the Prophet, (PBUH) died while his (iron) armor was mortgaged to a Jew[3]. It was narrated that Jewish rabbis used to come to the Prophet (PBUH) and discuss the Torah (the holy book of Jews) with him[4].

The Prophet (PBUH) never adopted a position towards Jews or Christians based upon their religions, since the religion of Moses, the religion of Jesus, and the religion of Muhammad are

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1 Jāmi` Al-Bayān 28/66.

2 Sahih Al Bukhari, hadith 2477, 2/924, Sahih Muslim, hadith 1003, 2/696.

3 Sahih Al Bukhari, hadith 1963, 2/729.

4 Sahih Muslim, hadith 2786, 4/2147.

all identical in rules and fundamentals. This is because all the prophets of Allah (peace be upon them all) were sent to invite people to worship Allah only and to obey His orders. However, at the time of the Prophet (PBUH), almost all of the Jews and Christians had deviated from the core of their messages, so the Prophet (PBUH) had to fix this deviation and clarify the obscurity. Allah says: "But because of their breach of their covenant, We cursed them, and made their hearts grow hard: they changed the words from their (right) places and forgot a good part of the message that was sent to them, nor will you cease to find them - barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loves those who are kind. From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent to them: so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done." (Al-Maidah, 5: 13-14) And consider His saying: "barring a few;" it means that they aren't all involved in such things.

The following verses shows how Allah blamed them for their unlawful fighting against what is right, and their attempts to prevent people from following the right way. Allah says: "Say: 'O People of the Book! Why do you reject the Signs of Allah, when Allah is Himself witness to all you do?' Say: 'O People of the Book! Why do you obstruct those who believe,

from the path of Allah, seeking to make it crooked, while you were yourselves witnesses (to Allah's covenant)? But Allah is not unmindful of all that ye do. O you who believe! If you listen to a faction among the People of the Book, they would (indeed) render you apostates after you have believed! And how would you deny faith while unto you are recited the signs of Allah, and among you lives the Prophet? Whoever holds firmly to Allah will be shown a way that is straight'" (Al-e-Imran 3:98-101).

Tolerance has always been a characteristic of the Islamic approach, with Muslims and non-Muslims. Allah says: "Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless you constantly demand it because, they say, 'There is no call on us (to keep faith) with these ignorant (pagans).' But they tell a lie against Allah, and (well) they know it." (Al- Imran, 3:75) And He says: "Not all of them are alike: of the People of the Book are a portion that stand (for the right); they recite the signs of Allah all night long, and they prostrate themselves in adoration. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in performance) of (all) good works: they are in the ranks of the righteous. Of the good that they do, nothing will be rejected of them; for Allah knows well those that do right" (Al- Imran, 3:113-115).

After this presentation of Islam's values and principles, a scholar should admit that no individual can comprehend all that Islam has introduced to humanity. Therefore, I would like to quote what Dr. Mohammad Abdullah Draaz has written as conclusion for his valuable book "Al Deen": "Having studied Islam this far, a scholar can see that the Holy Qur`an isn't a psychic image for some individual, nor a record of history, but it is a book for all mankind, no matter how different they are in races and languages. Anyone who seeks the right and the truth will find his purpose in this book. As Allah says: "And We have indeed made the Qur-an easy to understand and remember: then is there any that will receive admonition?"(Al-Qamar, 54:17)[1]".

1 Al Deen, p172.

Conclusion

Praise be to Allah, The First and The Last, The Outer and The Inner. Praise be to Allah, The Wise in His judgment, The Lord of Majesty and Generosity. Praise be to Him for helping me to finish this book, which is intended to clarify the real image of this great religion and to be a stepping stone to help non-Muslims find their way to Islam. Allah has blessed us, as He gives us the chance to guide people to his way, and to share the grace of Islam with them.

In this book, I was trying to show Islam as universal religion which encompasses all human needs. Islam handles all fields of life and sets the rules to make our lives better.

Finally, I hope Allah will make this among the good deeds, and a book beneficial to all people, and accept it as a good deed to weigh heavy on my scale on the Day of Judgment. May peace be upon our Prophet Mohammad, his companions, his family, and whoever follows him.

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